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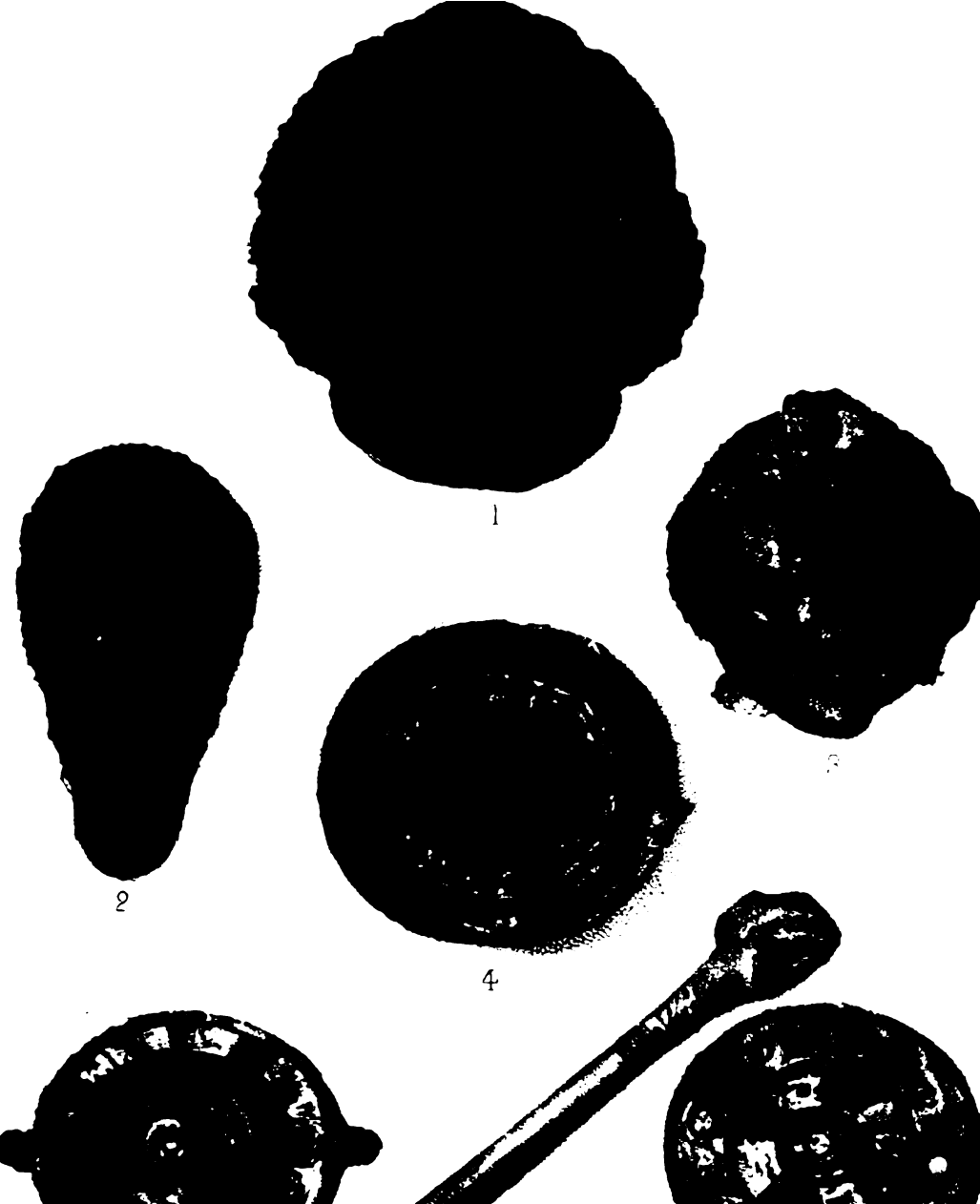
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*A collection of archaeological pamphlets on Roman remains ...*

Sir Bertram Coghill Alan Windle



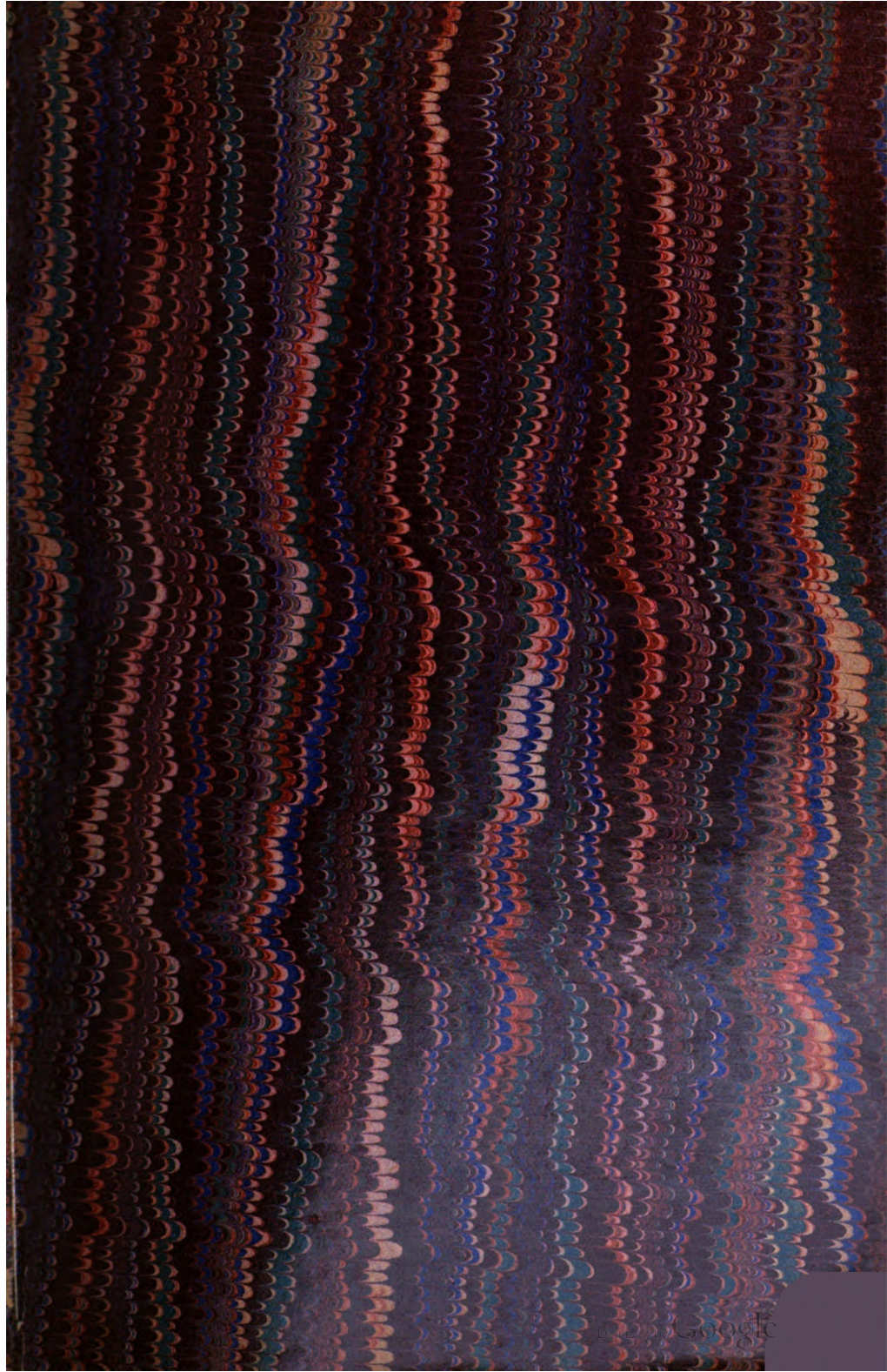
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Gertram C. A. Windle,

D.Sc., M.D., F.S.A.

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Papcastle. 1865



DEA EGOM  
TINE  
MVS  
TINO  
VOTVM  
MIMO  
RE







"THE WELL"  
Looking towards the station.

Printed by Messrs. Colnaghi, Ltd., London.

# THE TEMPLE

OF THE

# GODDESS COVENTINA

AT

PROCOLITIA, NORTHUMBERLAND.

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REPRINTED FROM THE "ARCHÆOLOGIA ÆLIANA" OF THE SOCIETY  
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## ARCHÆOLOGIA ÆLIANA.

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### DESCRIPTION OF ROMAN REMAINS DISCOVERED NEAR TO PROCOLITIA, A STATION ON THE WALL OF HADRIAN.

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READ 2ND DECEMBER, 1876, BY JOHN CLAYTON, ESQ.

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THE discovery in the month of October last, on the line of the Roman Wall not far from Chollerford, of an underground structure, containing an enormous quantity of Roman copper coins, twenty-four Roman altars, a massive votive tablet, with vases, rings, beads, brooches, and other objects, has excited much interest in the neighbourhood.

The inscriptions are numerous, but some of them much worn and obliterated. The writer, with the efficient aid of Prof. Hübner of Berlin, and Dr. Bruce, and with the benefit of the friendly suggestions of Mr. Charles Roach Smith and Mr. Carr-Ellison, is now able to give a satisfactory reading of these inscriptions, so far as they are legible, and to lay before this Society a statement, which is made somewhat in detail, from a conviction that, since the publication of the "Lapidarium Septentrionale," the antiquaries throughout the world rely on this Society for an authentic record of the Roman remains discovered in the four northern counties of England.

The traveller from Chollerford, seeking the site of the discovery, will proceed westward along the Military Road (so called from its having been made for military purposes after the rebellion of 1745) and, leaving the station of Cilurnum on the left, will, at the foot of the first ascent, come upon the Roman Wall, on the site of which the Road has been made; the foundation stones of the Wall are seen in the bed of the road, which is continued westward for several miles, either on the site of the Wall, or on the Vallum, which runs parallel with it. Passing Walwick and proceeding westward for about a mile, the

A



traveller reaches the summit of the hill beyond Tower-Tay, from which a striking view of the Roman works ahead is obtained. On the right the traveller will observe some portions of the Roman Wall standing to the height of six or seven feet, and the remains of one of the turrets, which it is said were placed along the Wall at the distance of 300 yards from each other, and which, with this exception, have been annihilated through the whole length of the Wall. Within the distance of a mile from the Tower-Tay Hill is reached the summit of the Limestone Bank, on which will be found the remains of gigantic Roman works, and from which there open two most magnificent views, one on the right hand looking upon the valley of the North Tyne, and closed on the north-east by the Cheviot Hills, and the other on the left hand looking upon the valley of the South Tyne, and closed on the south-west by Cross Fell and the mountains of Cumberland, Westmoreland, and Yorkshire. From this point the Military Road is on the site of the Roman Wall, and in about a mile passes the station of Procolitia, of which the Roman Wall formed the northern rampart; and, in the lowest part of the valley, about 150 yards distant from the western rampart of Procolitia, and about 100 yards within (on the south side of) the Roman Wall, is the site of the recent discovery.

The structure, which has been now explored, did not escape the attention of that sagacious and diligent Northumbrian, John Horsley, who in his great standard work, the "*Britannia Romana*," published in 1732, after referring to the remains of buildings to the west of Procolitia, adds the following passage:—"About a year ago they discovered a well; it is a good spring, and the receptacle for the water is about seven feet square within, and built on all sides with hewn stones. The depth could not be ascertained, because, when I saw it, it was almost filled with rubbish. There had also been a wall about it, or a house built over it, and some of the great stones belonging to it were yet lying there. The people called it a cold bath, and rightly judged it to be Roman."<sup>1</sup>

The Rev. John Hodgson, the able historian of Northumberland, in the part of his book published in 1840, after quoting the passage from Horsley, describes as then existing on the west side of Procolitia "a small stream, and by the side of it a very copious spring of pure water,"

<sup>1</sup> See Horsley's "*Britannia Romana*," p. 145.

and adds, "in the year 1817 the shaft of a column was lying near the spring, but some years before that time most of the works about it had been removed for building purposes by the tenants of the lands."

Dr. Bruce, in his complete and exhaustive work on the Roman Wall (the third edition of which was published in 1867), after referring to the passage in Horsley, tells us that no remains of the bath or well then existed.

From oral testimony it appears that subsequent to the year 1817, and within the last forty years, those parts of the walls of the surrounding buildings mentioned by Horsley which remained undisturbed by being underground, were partly dug up and used by the tenant of the lands. The copious spring of pure water mentioned by the historians was the source of a brook which flowed down the valley towards the river South Tyne; and the well minutely described by Horsley being filled to its brim with solid substances, formed part of the bed of the stream, until a very recent period, when the spring and the rivulet flowing from it suddenly disappeared, and the disappearance was ascribed to underground operations in a lead mine nearly two miles distant.

In the course of last summer, attention was drawn to this spot, which had always been looked upon as the site of a Roman bath; and in the month of October the excavation was commenced, which has disclosed an underground structure of massive masonry, measuring in the inside 8 feet 6 inches by 7 feet 9 inches, and a little exceeding 7 feet in depth, and within it a most miscellaneous collection of objects. Within a foot of the surface the excavator in digging down came upon a mass of copper coins, many of them of the debased metal of the lower Empire, and a human skull, the concave part upwards, filled with coins. He then began to meet with altars, and fragments of bowls of Samian ware, and glass, and bones of animals, and at the depth of about three feet found two elaborate vases of earthenware, both bearing inscriptions, and a sculptured stone representing three Naiads, or water-nymphs. He had then come upon copper coins, of superior metal, of the higher Empire, which continued, with an admixture of the inferior coins of the lower Empire; to the bottom. He met with the head of a statue, represented at the end of this paper, and with other vases without inscriptions, and with brooches, rings, beads, dice, and other objects; some of these,

viz., three bronze heads, one of a female and two of males, apparently representing Mirth and Melancholy, an ivory stylus, with a female head carved at its top, three brooches, and a dice, are shown on the adjoining Plate. Going still lower, the excavator continued to find altars, and nearly at the bottom he met with a massive votive tablet, dedicated to the goddess Coventina, by Titus Domitius Cosconianus, a Roman military Prefect, in command of the First Cohort of Batavian Auxiliaries. The lettering of this tablet is of the best character, and Professor Hübner, who from his learning and experience is entitled to decide, whilst others hesitate, pronounces this tablet to be of the date of Antoninus Pius, A.D. 140.

It is possible, and indeed probable, that the First Batavian Cohort should have been at Procolitia in the reign of Antoninus Pius. This cohort was doubtless one of the three Batavian cohorts, which, with two Tungrian cohorts, under Julius Agricola, fought and won the battle of the Grampian Hills, A.D. 84.<sup>1</sup> We next hear of this cohort as one of the cohorts in the army of Aulus Platorius Nepos (the general employed in building the wall), to which Hadrian, in the fourth year of his reign, A.D. 124, granted the right of Roman citizenship and liberty to marry.<sup>2</sup> It is probable that the First Batavian cohort was placed about this period in garrison at Procolitia; and experience of the Roman practice in other stations has shown us that the Romans treated the troops at the stations on the Wall as the basis of military colonies; and we find, from an inscription found within the walls of Procolitia, that the First Cohort of Batavians was there in the reign of Maximinus, A.D. 233,<sup>3</sup> and that the same cohort was in the same place at the date of the *Notitia Imperii*, A.D. 400.

This tablet is inscribed to a goddess whose name is unrecorded on the roll of Roman divinities. On it the goddess is represented as floating on the leaf of a gigantic water lily, and waving in her right hand a branch of palm or of some other tree. On one of the altars, described below, she is called *Dea Nympha*, and it is therefore clear that this goddess was a water deity, which is confirmed by the representation of her attendants on the sculpture here shown of the three *Naiads*, each of them raising in one hand a goblet, and in the other hand

<sup>1</sup> See Tacitus' "Life of Agricola," cap. xxxvi.

<sup>2</sup> See "Lapidarium Septentrionale," p. 7.

<sup>3</sup> See "Lapidarium Septentrionale," No. 157.





holding a flagon from which is poured a stream of water, and by the existence of a well or reservoir for water within the walls of her temple. Whether the goddess Coventina was a British goddess, or a goddess



imported by the Roman soldier, is a question not easily decided, nor can any satisfactory derivation be found for her name. She was probably a local deity to whose name a Roman termination has been given, as in the case of the god of the Brigantes Cocidius, for whose name we do not attempt to find a derivation. It has been suggested, from a quarter entitled to weight, that the name of the goddess

Coventina may be derived from *Convenæ*, a people of Aquitania, inhabiting a country of springs, and addicted to the worship of water deities. A cohort of Aquitani has left a record of its presence at Procolitia, in the reign of Hadrian.<sup>1</sup>

Some antiquarians are of opinion that, at least to some extent, the coins have been thrown into the well as offerings to the goddess, but this theory is open to the objection that an accumulation of copper, in so limited a space, must have spoiled the water; moreover, it does not seem to be within the range of probability that the votive tablet, bearing the image and superscription of the goddess, and the altars dedicated to her should have been thrown into the well in compliment to her, and least of all the ugly head, broken off from the bust, which forms the tail-piece on page 19. The position in which the several objects were found does not seem to throw any light on the order of deposit, the heavy votive tablet and two of the very small altars were found at the bottom of the well.

Another theory is that the Romans, weary of the new goddess, and convinced that her worship was a superstition derogatory to their ancient gods—

*“Vana superstitio, veterumque ignara Deorum,”*<sup>2</sup>

shut off the water, and applied to utilitarian purposes the reservoir which had contained it. The position of this structure outside the walls of the Fortress of Procolitia, the accumulation of coins of an early period, as well as those of later dates of Roman occupation, would seem to be inconsistent with this theory, unless it can be accounted for by the state of disquietude in which the garrison of this line of fortification must have lived, attended with occasional abandonment of their quarters, and occasional concealment of valuables which could not be easily removed.

Of this vast collection of copper, or in the language of numismatists, brass coins, a few dozens have lain in clay and been preserved; many of the rest are so much worn or corroded as to render it very difficult to identify them. Amongst those of the earlier period the coins of Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, and of the wives of the two latter emperors greatly preponderate, and there is an unusual number of

<sup>1</sup> See “*Lapidarium Septentrionale*,” No. 188, p. 83.

<sup>2</sup> See “*Virgil Æneid*,” Lib. VIII., 187.

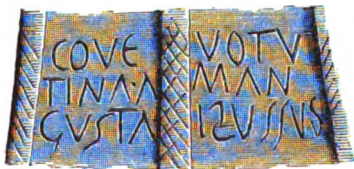
the coins of Antoninus Pius, which have Britannia on the reverse. The coins of Trajan, Hadrian, and Antoninus Pius are chiefly of first and second brass; the building of the Walls of Hadrian and Antoninus Pius would necessarily occasion a large influx of such coins into Britain. The earliest coin which has been as yet identified is of the reign of Claudius, A.D. 41, and it is expected that the series will end, as has happened in the stations of Cilurnum and Borcovicus, with Gratian, A.D. 388, though in the vast quantity as yet undeciphered there may be found both earlier and later coins. Four gold coins and some silver coins have been met with, which can scarcely have been part of the deposit; they have probably been accidentally lost by the curators of the copper treasury.

Let us now proceed to the examination of the inscriptions, which indicate various degrees of skill and education in the sculptors.<sup>1</sup>

We will begin with the inscriptions on two very curious vases or cups of earthenware, which appear to have been offerings of Saturninus Gabinius to the goddess Coventina. The letters are distributed over the panels of each vase. From the letters on one of them (No. 1) we collect the following words:—

COVETINA AGVSTA VOTV  
MANIBVS SVIS SATVRNINVS  
FECIT GABINIVS.

*Expanded reading.*—Coven-  
tinæ Augustæ votum manibus  
suis Saturninus fecit Gabinius.



<sup>1</sup> In the original paper the readings of the inscriptions are not in general expanded. It is now thought desirable, acting on the precedent of the "Lapidarium Septentrionale," to add an expanded reading of each inscription. Engravings of each of the objects are also now given.—ED.





The lettering and the expanded reading of the votive tablet and of the several altars bearing inscriptions, so far as they are legible, remain to be dealt with. More than one-half of the whole number of twenty-four altars found have either had no inscription, or the inscriptions have been wholly worn out, and some of these are unfinished as if in a course of preparation for an inscription.

The votive tablet on which the goddess is represented as floating on the leaf of a water lily, and holding a branch, has the following inscription :—

DEAE  
COVVENTINAE  
T · D · COSCONIA  
NVS · PR · COH.  
I · BAT · L · M ·



*Expanded reading.*— Deae  
Coventinae Titus Domitius  
Cosconianus Praefectus Co-  
hortis primae Batavorum  
libens merito.

The lettering is perfect. The use of a double “v” in the name of Coventina is a peculiarity, and may be accidental, or an example of the practice of doubling the consonant, in order to give greater emphasis to the syllable; this peculiarity also occurs on the altar No. 10.

## ALTAR No. 1.

This is the largest altar of the group. Its base is adorned with a couple of dolphins—symbols of a water deity.



On this altar alone is the epithet *Sanctæ*, applied to the goddess, and the letter "o" is used in the second syllable of her name.

DEAE SANCT  
COVONTINE  
VINCENTIVS  
PRO SALVTE SVA  
V·L·L·M·D

*Expanded reading.*—Deæ Sanctæ Coventinæ Vincentius pro salute sua votum libens lætus merito dicavit.

This is the only example of the use of "o" as the vowel in the second syllable of Coventina. The use of "æ" instead of "Æ" in the dative case of the name of the goddess, which we find on this altar, frequently occurs in all these inscriptions.

## ALTAR No. 2.

DEAE NIM  
FAE COVEN  
TINE MA · D  
VHVS · GERM ·  
POS · PRO · SE ET SV  
V · S · L · M

*Expanded reading.* — Deæ  
Nymphæ Coventinæ Manlius  
Duhus Germanus posuit pro se  
et suis votum solvens libens  
merito.



The spelling of the sculptor of this altar is barbarous. The addition of *nympha* to the title of goddess is evidence of her aquatic attributes.

## ALTAR No. 3.

DIE COVE  
NTINAE A  
VRELIVS  
GROTVS  
GERMAN

*Expanded reading.* — Deæ Co-  
ventinæ Aurelius Grotus Ger-  
manus.

The use of “I” in place of “E,”  
and of “E” instead of “Æ” in the  
word Deæ is a barbarism.



These two altars are dedicated by recruits to the Batavian Cohort  
from the adjoining country of Germania.

## ALTAR No. 4.

This altar is plain in its general character, and the name of the goddess is spelt *Conventinæ*.

The dedicator is probably a recruit who takes, or makes, for himself a Roman name of warlike sound.



DIIAII  
CONVENTI  
NAE BELLICVS  
V·S·L·M·P

*Expanded reading.—*

Deæ  
Coventi-  
næ Bellicus  
votum solvens libens merito  
posuit.

The letters “æ” in the word *Deæ* on this altar are each represented by two down strokes or letters (II), a singularity which sometimes occurs in Roman inscriptions, and on this altar and also on No. 7 the goddess is called *Conventina*, a peculiarity which is probably due to the ignorance of the sculptor.

## ALTAR No. 5.

This altar brings under our notice a cohort not previously met with on Hadrian's Wall.

DEAE CO  
VENTINE  
COH I CVBE  
RNORVM  
AVR CAMP  
EST ER (?)  
V . . . .

*Expanded reading.* — Deae  
Coventinae Cohors prima Cuber-  
norum Aurelius Campestris (?)

. . . . .

The lettering of the first four  
lines of this inscription is good;  
that of the three last confused.



The First Cohort of the Cugerni, or Cuberni, a people of Belgic Gaul, was one of the auxiliary cohorts serving in Britain in the Roman army. It was in Britain in the times of Trajan and Hadrian, and is included in the diplomas of citizenship granted by these emperors; it was in Scotland at the time of the building of the Antonine wall there, as appears from an inscription given by Horsley (Scot., XXV.); in all these instances it is called *Cugerni*. Tacitus, speaking of this people (Hist., V., 16, 18), calls them *Gugerni*; Pliny, in his Natural History (IV., 31), denominates them *Guberni*. There are some more letters on the altar, bearing probably the rank of the commanding officer of the cohort, but the letters are too indistinct to admit of a satisfactory reading.



ALTAR No. 6.

DAE COVEN  
VI? · NOMATI  
VS V·S·L·M

*Expanded reading.* — Deæ  
Coventinæ ... Nomatius votum  
solvit libens merito.

This altar has on its front a female face, and also the peculiarity of a square focus, a peculiarity which is not confined to this altar. The face is without doubt meant to represent the features of the goddess.



ALTAR No. 7.

DE CONVE  
NT  
· · · · ·  
OPTIO CH  
GERMAN?

The letters on this altar are very much defaced, and nothing can be collected from them except that it was dedicated to the goddess Coventina by an officer of the rank of optio, or lieutenant; the name of the goddess appears to have the letter "N" in the first syllable, as on altar No. 4.

## ALTAR No. 8.

The focus of this altar is more than usually elaborate; the stone has been discoloured by contact with copper.

DEAE CO  
 VETNE GR  
 OTVS VTIB  
 ES S L V PRO  
 SA

*Expanded reading.* — Deæ  
 Coventinæ Grotus Utibes solvit  
 libens votum pro salute.<sup>1</sup>



The letters on this altar have been very unskillfully executed by the sculptor, and there must be considerable uncertainty as to the reading of the inscription.

There are two more inscribed altars dedicated to the goddess Coventina, but they are so much defaced that the inscriptions, beyond

<sup>1</sup> This expansion of the inscription was given in the original paper as uncertain. In the first place it is not clear whether the name of the dedicator is Grotus or Crotus; the six letters which follow are distinct, but their meaning is not clear. The dedicator was doubtless a recruit from one of the barbarous nations, and, probably, the letters which follow Grotus or Crotus may indicate his connection with the Utus, a river which falls into the Danube; or the town of Utum, situate upon that river. It has also been suggested that the first letter of Utibes may be "v," the initial letter of Votum, one of the words of dedication with which inscriptions on altars generally conclude, but we find that letter in the last line, which is its proper place.



the name of the goddess, cannot be satisfactorily read. They are represented in the next two wood cuts, from a desire that every object on which there are the slightest remains of an inscription should be brought before the Society.

ALTAR No. 9.



DEAE COVEN

TINE . . . .

NVS . . . . .

. . . . .

. . . VOTVM

. . . . .

This altar is unusually ornate. It bears on the face of its capital a series of pointed arches. On one of its sides is sculptured a branch, and on the other a genius having a cornucopia in the left hand and a coronal wreath in the other.

## ALTAR No. 10.

This altar has the peculiarity noticed on the votive tablet, viz., the use of a double "v" in the name of the goddess. The title of Dea is not given to her; probably the title Augusta followed the name and has been obliterated.

COVVEN  
 .....  
 .....  
 .....  
 V · S · L · M



This altar, like an altar to Fortune found at Procolitia some time since, has an iron ring fastened into its focus by means of lead. This has probably been for the purpose of carrying or suspending the altar. Most of the remaining altars appear to have never had any inscription, and some of them are only partly finished in workmanship.

The only remaining inscribed altar found in this reservoir is a small altar dedicated to Minerva, by a Roman soldier, bearing the

name of Venico; the lettering of which is evidently not the work of a man of letters.

ALTAR No. 11.



DIE M  
INER  
VE VE  
NICO  
PR S  
POS S V

*Expanded reading.* — Deæ Minervæ Venico pro salute posuit solvens votum.

An altar to Minerva could not have been placed in the well in compliment to Coventina, whatever may have been the object of placing in the well the altars dedicated to Coventina herself.

This seems to be a fit opportunity for bringing before this Society another altar dedicated to Minerva, which, since the publication of the "Lapidarium Septentrionale," has been found in the Station of Procolitia. It is a large well-shaped altar, and the lettering is good. The letters are—MINERVAE Q VNIA S PR COH. CI VSLM. The following reading is suggested for consideration—Minervæ Quintus Unias Præfectus Cohortis Civium votum solvit libens merito.

The auxiliary cohorts in the Roman service frequently add to their title that of Cives Romani, having received from the Emperor the grant of citizenship; but there is no example found in Britain of a

cohort styled Cohors Civium Romanorum. Several examples have been found on the continent. In the present case we have, apparently, a cohort styled simply Cohors Civium. Perhaps this may be regarded as an example of the cohors Urbana holding an intermediate position between regular troops and an armed police.

The writer has thus laid before the Society an inadequate description of this extraordinary deposit of Roman objects. To examine effectually many thousand coins, nearly all more or less defaced, is a work of years rather than of days. The great variety of the objects deposited, and their singular intermixture, seem to defy any certainty of conjecture as to the past history or use of the well or reservoir in which they were found. We find coins, extending over more than three hundred years, twenty-four altars uninjured (except by wear), many unbroken vases, and a vast quantity of fragments of Samian ware of ornate character; we find enamelled brooches, and gilded beads, and mixed with these the tusks of wild boars, the horns of deer, and the bones of oxen and sheep. All that is attempted at present is to submit the facts to the consideration of antiquaries.



CONTINUATION OF DESCRIPTION OF, AND REMARKS ON,  
THE TEMPLE OF COVENTINA AND ITS CONTENTS.

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READ 2ND AUGUST, 1877, BY JOHN CLAYTON, ESQ.

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At the monthly meeting of this Society, held on the 2nd December last, a paper was read descriptive of a well or receptacle for water, and its multifarious contents, which had been discovered in the month of October preceding, near to the station of Procolitia, on the Roman Wall, and which well or reservoir was, from its contents, supposed to have been within a temple of a water goddess bearing the name of COVENTINA, a divinity which had not previously been known or heard of.

The object of that paper was to present to this Society an accurate statement of facts, and to invite the expression of the views and opinions of antiquarians and scholars on the subject.

The invitation so given has been largely accepted, and during the present summer the remains of the temple in which the well is placed have been exhumed, so that we now have before us the materials necessary for arriving at our own conclusions, which it is proposed that we should now endeavour to do, with due respect to the opinions of others, without assuming to ourselves infallibility.

The wetness of the spring and early summer has delayed till this month the completion of the excavation around the well; the result of that excavation is to confirm the conjecture that the well had stood within a temple. The outer walls of the temple have been found standing to some extent, which put us in possession of a perfect outline of the building. A ground plan is now laid before the Society.

The question which presents itself for our consideration, in the first instance, would seem to be: By whom was this temple of the goddess Coventina founded?

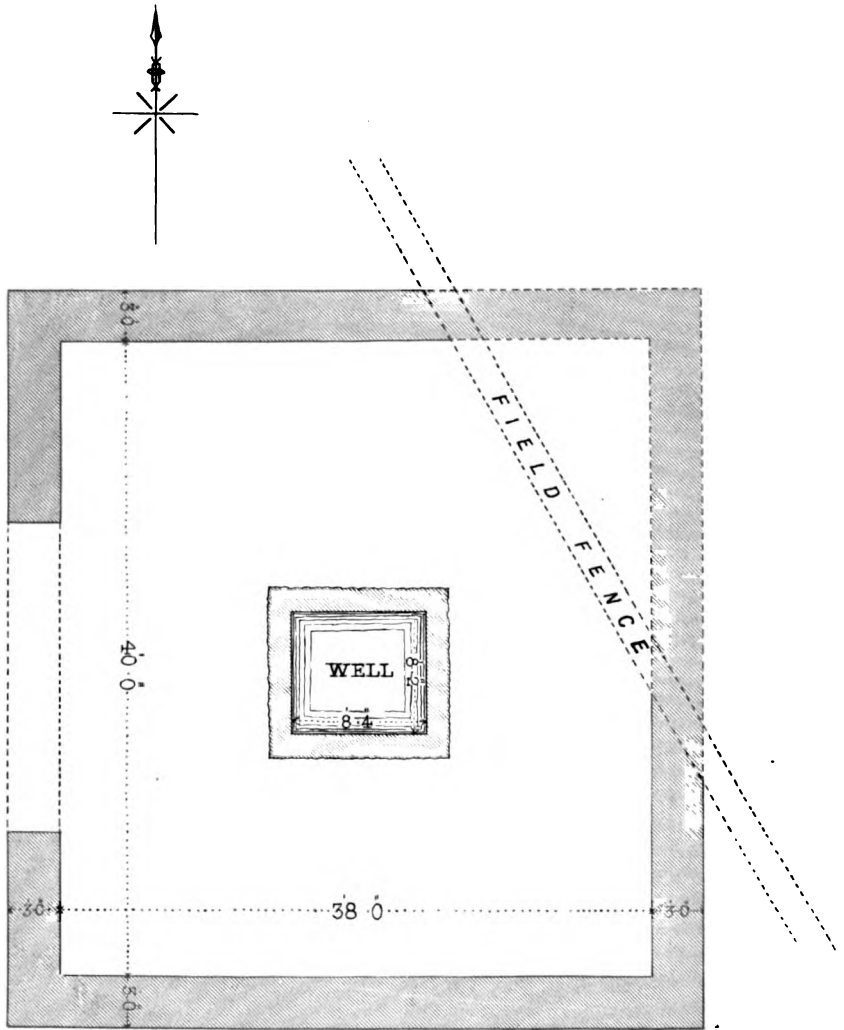




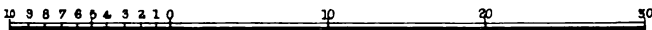




# GROUND PLAN OF THE TEMPLE OF CONVENTINA, AT PROCOLITIA



Scale of Feet



It certainly was not founded by the native Britons, for at the time of its foundation (which will be found to be tolerably certain), a few years only had elapsed since "Wild in woods the noble savage ran." The views and appetites of the Ancient Britons at that time would be altogether mundane, and they would be most unlikely to give any of their attention to an *invisible* goddess.

So euphonious a name as Coventina would scarcely occur to the gallant Dutchmen, of whom were composed the rank and file of the First Batavian cohort which formed the garrison of Procolitia, and moreover, being troubled at home with a superfluity of water, they would have no predilection for a water deity.

The founding of the temple of Coventina must be ascribed to the Roman officers of the Batavian cohort, who had left a country where "the sun shines every day," and where, in Pagan times, springs and running waters were objects of adoration.

So far there can be little difference of opinion. The next question which arises, viz., the derivation of the name of the goddess Coventina, admits of a variety of opinions.

The goddess was a local goddess, and her worship has been confined to the locality; no altar has been raised to her divinity elsewhere than at Procolitia; the root of the name might therefore be expected to be found in some local object, or event, and in the Celtic language.

Dr. Wake Smart, of Cranbourne, suggests a Celtic (or Keltic) derivation from "Gover," in the Celtic language "a rivulet or head of a rivulet;" he adds that the initial letters "g" and "c" are often interchangeably used, and that Roman ingenuity has supplied the rest of the name.

Our colleague, Dr. Hooppell (strong in Celtic lore), takes a different view of a Celtic derivation. "Cof," pronounced "Cov" in the Celtic language, means memory; and "Cofen," in that language pronounced "Coven," means a memorial. The temple might have been reared in memory of some event.

Our colleague, Mr. Carr-Ellison, in a very learned paper read at a meeting of our Society, held on the 6th February last, which will be recorded in our proceedings, and therefore need not be repeated, suggested a Greek derivation for the goddess.

Mr. Roach Smith, the distinguished antiquarian, contributes a

suggestion that the goddess derived her name from the Convenae, a people of Aquitania, in Gaul, inhabiting a country abounding in springs and in rivulets. The first cohort of Aquitani was part of the forces employed in building the Roman Wall, and has left in the station of Procolitia a record of its presence there.<sup>1</sup>

From another source we receive a suggestion that the Roman officer who took the lead in the creation of the goddess and her temple, might possibly have named the goddess after some divine creature, the object of his adoration in Italy, who had declined to share his lot amongst the barbarians, "*divisos ab orbe Britannos*," but to whom he continued to be devoted.

None of these suggested derivations can be considered as conclusive, and the derivation of the name of the goddess may, without inconvenience, remain an open question; but from whatever source derived, the name of Coventina must be admitted to be a female name of harmonious sound. Mr. Frank Buckland recommends its adoption as the Christian name of infant beauties hereafter born on the banks of the Tyne.<sup>2</sup> The only objection to the name is its length, but as the Roman practice no longer exists which required the admirer of a lady to drink to her in a bumper for every letter in her name—

"Naevis sex cyathis, septem Justina bibatur."

the length of the name is less objectionable than it was in Roman times.

We have not yet heard of an instance of the adoption of the recommendation of Mr. Frank Buckland in the case of a young lady born on the banks of the Tyne, but we have heard of its adoption in christening a yacht.

The history of the temple of the goddess Coventina, from its opening to its close, is connected with the historical events of the period, in referring to which we may safely rely upon the authority of our great Roman historians, Gibbon and Merivale, who make no statement for which there are not sufficient grounds; with their aid, and with the information which we have obtained, and the light which is thrown on the subject by antiquarians and scholars, we will endeavour to trace that history.

<sup>1</sup> Vid. "*Lapidarium Septentrionale*," No. 158.

<sup>2</sup> See "*Land and Water*," No. 570, 23rd October, 1876.

The facilities for similar establishments afforded by the Polytheism of the Pagan religion, on which the French writer, Bossuet, tersely observes, "*Tout est Dieu excepté Dieu lui même,*" have afforded us means of learning much by comparison.

At the meeting in December last, our friend and distinguished fellow-labourer in the field of antiquities, Canon Greenwell, called our attention to the discovery of the temple of the water goddess SEQUANA at one of the sources of the River Seine.

We have now before us an able and full report of the discovery and excavation of the remains of that temple, by Monsieur Henri Baudot, President of the Commission of Antiquities of the Department de la Cote d'Or.

We collect from this report that, during the period of the Roman occupation in Gaul, at one of the sources of the river Sequana (now the Seine), there was reared a temple to a water goddess, to whom the name of Sequana was given.

We have lately found that, during the period of Roman rule in Britain, at one of the sources of a rivulet flowing into the River South Tyne, was reared a temple to a water goddess, to whom the name of Coventina was given.

So far the cases of the two goddesses are alike. We must pursue their subsequent histories separately, and we shall find that they throw light on each other.

In the month of May, 1836, the excavation of the temple of the goddess Sequana was commenced. The outline of the edifice was distinctly traced, and within the exterior walls were found cells or small rooms, which the French antiquarian terms "*cellae ou petites chapelles.*"

Altars and objects of sculpture were found scattered about the ruins of the building, and beneath the floor of one of the cells or little chapels was found a large earthenware vessel, bearing on its neck the inscription, "*Deae Sequanae Rufus donavit.*" This vessel is of the shape and size of those vessels which were used amongst the Romans for containing oil or wine, and with its then contents had doubtless been at some period presented to the goddess by an individual bearing the name of Rufus. This vessel, when found in 1836, was empty, save in respect of a small earthenware vase; and scattered around it were 120 thin plates of bronze and silver, chiefly representing parts of the

human body, and that class of objects to which antiquarians apply the term "ex voto." In the small vase were found 836 coins, of which 285 were illegible, leaving 551 which were deciphered, of which more than one half were coins of Tetricus and his son,<sup>1</sup> and the rest extended over the period from Augustus down to Gratian, both inclusive, with the addition of a single coin of Magnus Maximus, the assassin of Gratian, and the usurper who took possession of and held Gaul, Spain, and Britain for about three years. These coins are supposed to represent the state of the treasury of the priests of the temple at the time of its destruction. The Pagan priests, who looked upon religion as a trade by which they must live, were always ready to promote the erection of temples to popular deities, and to attract offerings to them.

No coins or other objects were found in the sacred well or in the running waters inclosed within the walls of the temple.

The French antiquaries do not hesitate to impute to the Christians the destruction of the temple of the goddess Sequana, and they seem to have sufficient grounds for that conclusion. They find in the ruins of the temple unmistakable marks of destruction by fire, and they find the altars and objects of sculpture purposely mutilated; and they give the date of the destruction as shortly before the close of the fourth century.

A reference to the events of history will assist us in forming a judgment of the correctness of the assumptions of the French antiquarians.

The Emperor Gratian was a sincere Christian, but being a man of inactive mind, and, devoting all his energies to hunting and shooting, he made no effort to advance the Christian, or repress the Pagan religion. In his lifetime he gave up the Eastern Empire to Theodosius, a zealous Christian, who deemed it to be his mission on earth to exterminate the Pagan superstition, which he did very effectually in the Eastern Empire. On the murder of Gratian, in the year 383, his assassin, Magnus Maximus, took possession of Gaul, Spain, and Britain, and held them for three years, when, ambitious of wider dominions, he invaded Italy with a view to dethrone Valentinianus, the youthful brother of Gratian, and his successor as Emperor of the West.

<sup>1</sup> The usurpation of Tetricus and his son continued from the year 268 to 273, when they surrendered themselves and their usurped dominions to Aurelius.—Vid. Gibbon's "Decline and Fall of the Roman Empire," Vol. II., cap. xi.

Valentinianus invoked the aid of Theodosius, who came to his aid with the legions of the East; and after the destruction of Magnus Maximus and his army in the year 386, became, in fact, the master of the Western as well as the Eastern Empire. Theodosius lost no time in applying to the Western Empire the system which he had successfully pursued in the Empire of the East, and the historian Gibbon thus speaks of the result:—"The ruin of Paganism in the age of Theodosius is perhaps the only example of the total extinction of an ancient and popular superstition, and may, therefore, deserve to be considered as a singular event in the history of the human mind."<sup>1</sup>

In Gaul, the edicts of Theodosius seem to have been promptly acted upon. It is recorded in history, that "The holy Martin, Bishop of Tours, marched at the head of his faithful monks to destroy the idols, temples, and the consecrated trees of his extensive diocese."

The same process was adopted by the Bishops of other dioceses, as well as by the holy Martin, and the temple of the goddess Sequana was demolished.

In the temple of Sequana nothing escaped destruction but the large earthenware vessel and its contents, including the vase containing the coins, which had been, doubtless, placed by the priests of the temple in a place of concealment when they heard of the fate of Magnus Maximus, and the termination of his Italian expedition, by means of the intervention of Theodosius.

We are indebted to more than one correspondent for reference to (and we were ourselves aware of it) a recent discovery in France, at the town of Bourbonne les Bains, in the department of the Haute Marne. We have before us a full account of the discovery, from the pen of Mons. L'Abbé Auguste Doby. The learned writer tells us that the name of the place was at one time Aquæ Borvonis, and afterwards successively Borvona, Borbona, Borbone, and at length Bourbonne.

It appears that at various times, in the town of Bourbonne les Bains, and in the vicinity of the baths, there have been found altars and votive tablets to a God called Borvonis, and a female Deity called Damona; they are sometimes joined in the same dedication, and are sometimes the objects of separate dedications. The joint dedications

<sup>1</sup> See Gibbon's "Decline and Fall of the Roman Empire," Vol. V., cap. xxvii.

are expressed DEO BORVONI et DAMONAE ; in the separate dedication to Damona, she is styled AUGUSTA.

The waters being thermal, the two Celtic words *bor* hot, and *wona* a fountain, are suggested as forming the root of the names of the god and the town.

In the month of January, 1876, in the course of some structural alterations connected with the thermal waters, there were found in a part of the structure which had been used by the Romans, 4,512 Roman coins, of which 4,214 were of bronze, 294 were of silver, and four of gold. No catalogue of the coins is given, but we collect that they commence with Augustus, and end with Honorius, the son of Theodosius. At the bottom of this deserted space were found votive tablets to Borvonis and Damona. The Pagan establishment at Bourbonne les Bains, seems to have escaped destruction for a few years beyond that of the goddess Sequana, a circumstance which might be due to respect for the sanitary qualities of the waters, and the absence of any temple to excite the passions of the destroyers of Paganism.

We now turn to Italy for precedents.

A correspondent of the "Newcastle Chronicle," who takes for his signature the initial letters of the formal words of dedication, V · S · L · M, and whose suggestions are those of a scholar and a gentleman, calls our attention to the Ode of Horace addressed to the Fountain of Bandusia, one of those terse and sparkling odes of the great Roman lyric poet, which, from youth to age, remain impressed on the memory :—

O fons Bandusiae, splendidior vitro,  
Dulci digne mero, non sine floribus,  
Cras donaberis haedo,  
Cui frons turgida cornibus

Primis et Venerem et proelia destinat,  
Frustra; nam gelidos inficiet tibi  
Rubro sanguine rivos  
Lascivi suboles gregis.

—Ode 13th, 3rd Book of Horace's Odes.

In the first stanza the poet addresses the fountain as brighter than glass, and worthy of offerings of sweet wine and flowers.

The second stanza is happily rendered in English by an accom-

plished classical scholar, our noble President, the Earl of Ravensworth:—

“ A wanton kid with crested head,  
 For love or war prepared in vain,  
 Shall, with his life-blood newly shed,  
 Thy pure and sparkling current stain.”

— *Vide* translation of the Odes of Horace by Lord Ravensworth.

The poet would seem to have contemplated the deposit in the stream of the blood only of the victim, which would soon be washed away, otherwise the fountain would soon have ceased to be brighter than glass. The priests or other curators of the fountain would doubtless utilize the flesh of the kid.

We are indebted to the same gentleman for a reference to the case of the river Clitumnus and its temple, and for an accurate translation of the descriptive passage in the Epistles of the younger Pliny, from which we learn that offerings of coins were seen glittering in the bed of the river Clitumnus, rendered distinctly visible by the purity and brightness of its waters, and this is the first example which has been brought to our notice of the deposit of money as an offering in the bed of the stream.

Virgil also speaks of the sacred waters of the Clitumnus, not as receiving the offering, but as used to sprinkle the victim for sacrifice.

“ Hinc albi Clitumne greges, et maxima taurus  
 Victima, sæpe tuo perfusi flumine sacro,  
 Romanos ad templa Deum duxere triumphos.”

“ Virgil Georg,” Lib II., 146.

Many a traveller is drawn to the Umbria of the ancients by the attractions of its capital Perugia, and few of them have not seen and admired the glassy purity of its river Clitumnus, which still deserves the epithets “*purus et vitreus*” applied to it by Pliny, and continues “a mirror and a bath for beauty’s youngest daughters,” as described by Byron.

Our attention has been also drawn to a discovery which was made in the year 1852, at the Acque Apollinari, a watering place about thirty miles distant from Rome.

We have now before us a clear and minute description of that discovery, and its attendant circumstances, written by an able but modest Italian, who gives us only his initials, which appears to have been printed at Rome at the Tipografia delle belle Arti, in 1852, under the



title of "La Stipe Tributata alle Divinitá delle Acque Apollinari."  
 "The money paid in homage to the Divinities of the Acque Apollinari."

These waters are thermal waters, having medicinal properties, and are distant according to the Itinerary of Antoninus, thirty-four Roman miles from Rome, on the road to Cosa, in Etruria. They are still in repute for their medicinal virtues, and in the course of some alterations made in the modern building in the beginning of the year 1852, was discovered an abandoned receptacle of the thermal waters which was strewed with metallic objects, of copper or brass, apparently representing monies of very rude character. On the 22nd January, 1852, the Italian Savant from whom we quote, inspected them personally, and came to the conclusion that they were the tribute paid by the Pagans frequenting the baths to the Divinities, Guardians of the Fountain; and in support of that conclusion refers to the practice of the Roman citizens to pay tribute to the Lake Curzio for the safety of Octavius Cæsar, recorded by Suetonius, to the practice of the Egyptians (according to Seneca), to pay tribute to the Nile, and that of the Etruscans, to the Lake of Falterona, as well as of the Umbrians to the river Clitumnus, as described by Pliny. The Italian writer then proceeds to give us a general description of the "monies discovered," to the greater part of which he ascribes a prehistoric date, "ad una Eta anteriore alla nostra istoria," for the most part without inscription, and passing by weight; and he brings them down no lower than the fourth century after the foundation of the city of Rome. Whether the deposits were made before or after this abandoned reservoir ceased to be used for its original purposes cannot now be ascertained, but it seems improbable in this case, as well as in the case of Borvona, that waters, having medicinal properties, should have been polluted by enormous deposits of copper.

In this abandoned reservoir were also found a quantity of cups and other vessels of bronze, and some of silver; a correspondent of the newspapers describes them as vessels of gold and silver. Visions of Dr. Schliemann and Mycenæ have disturbed our notions of metals.

Having thus investigated the several cases which have occurred abroad which can be considered in any degree analogous to the present case, finally we must consider discoveries in Britain where the worship of water deities, and of springs and running waters seems to have been less popular than in warmer climates.

In the month of June, 1875, in a meadow near the village of

Horton, in the county of Dorset, on a gravel bed, over part of which flowed a streamlet, were found some perfect fictile vases, and a quantity of fragments of similar vases; and lying in the gravel amongst other objects 139 Roman coins, of which sixty-four were incapable of identification, and seventy-five were deciphered, the earliest being a coin of Augustus, and the latest a coin of Valens, A.D. 364, more than half of the whole number being of the Constantine family. The coins are described as first, second, and third brass and minimi, and as being generally in the worst possible condition, and many of them hopelessly illegible; we are indebted to the unerring eye and perfect knowledge of Mr. Roach Smith for the identification which has been effected.

Dr. Wake Smart suggests that "the objects so found are the remains of offerings to the Numen, Nymph, or Genius Loci, who was imagined to preside over the water of that spring."

But there are no remains of buildings indicating the existence in times past of any temple or other structure for the purposes of the worship of the divinity of the stream, or the receipt of offerings.

One of the correspondents of the newspapers refers to the excavation of the bridge of Cilurnum as productive of the discovery of a deposit of coins. This is altogether a mistake. The fact is that the eastern land abutment of the bridge of Cilurnum was discovered in 1860, and was excavated in that and the following year. No deposit of coins was discovered, but amongst the ruins of the fortifications and buildings connected with the bridge were picked up in different places some scattered coins not exceeding the average number produced by excavations on Roman ground. The excavation is recorded in the "*Archæologia Æliana*."<sup>1</sup>

The last case in England to which our attention has been called is the discovery of Roman coins in October, 1873, on Lord Selborne's estate of Blackmoor Park, in Hampshire; a paper descriptive of which was read by his lordship in the Town Hall of Alton, in February, 1877. We have before us a copy of that paper from which we learn how ably an able man can deal with any subject, however new to him.

On the 30th October, 1873, were found at a depth of two feet below the present surface, on Lord Selborne's estate, two earthenware

<sup>1</sup> See Vol. VI., p. 80, New Series of "*Archæologia Æliana*."

vases or pots, containing 29,802 Roman coins, all of the lower empire. Of these coins 24,985 have been identified, extending over a period of about fifty years, viz., from Gordian III., A.D. 238, to Constans, A.D. 292. About 5,000 of the coins were laid aside as incapable of identification.

It is a singular feature in this hoard of coins, that of the 24,985 coins which have been identified no less than 14,254 are coins of Tetricus and his son.

It is not stated that these coins were near any spring or rivulet, or the remains of any temple or other building, and it seems probable that they constituted the hoard of some provident individual, who did not contemplate their passing into any other hands than his own.

Having thus before us all the information we can obtain, either at home or abroad, bearing on the subject, and likely to afford precedents for our guidance, we must now trace the history of the goddess Coventina and her temple, and its contents, and consider the peculiar circumstances of the present case, and how far the precedents referred to are applicable to it.

The date of the foundation of the temple may, with tolerable certainty, be assumed to be the reign of Antoninus Pius; that emperor, though he protected from persecution both the Christians and the Jews, was himself devotedly attached to the ancient religion established in his country, and was in fact a sincere and devout Pagan.<sup>1</sup> It is natural that the spirit of the emperor should be infused into his subjects, and that the military prefect in command of the garrison of Procolitia, should be aminded to erect a Pagan temple. In the selection of a divinity and a site for the temple, he probably had the assistance of the Pagan priests. The site fixed on was at that time a wooded glade, through which flowed a copious stream of pure water, and the divinity selected was a water deity. Thus rose from earth the temple of the goddess Coventina; it was built of stone, and by inside measurement, was 40 feet by 38 feet; the recent excavation has unearthed the lower courses of the outer walls of the temple, which are 3 feet in thickness. In the middle of the space inclosed by these walls was placed a well encased with substantial masonry. The dimensions of the well, since it

<sup>1</sup> See Merivale's "Romans under the Empire," Vol. VIII., cap. lxvii.

was first opened, are diminished to a trifling extent since the well was emptied, in consequence of the walls having bulged inwards. The inside of the well now measures 8 feet 4 inches by 7 feet 2 inches, its depth is at present 7 feet ; but it has originally been deeper, as a higher course of stones has evidently been removed, and the floor of the temple has evidently been higher than the present level of the ground. This must be ascribed to the wearing away of the soil by a constant stream of water flowing down the valley. The well, outside the masonry, is cased with clay of the thickness of about 2 feet, the effect of which would be to render it watertight. The depth of the well, as well as its structure, would seem unfavourable to the supposition that it was intended for or used as a bath. Inside the walls of the temple would be placed the votive tablet to the goddess, recording the name and rank of the dedicator, Titus Domitius Cosconianus. Around the temple and within its walls, no doubt, were ranged, as in the case of the goddess Sequana, the altars and vases inscribed to the goddess by individual worshippers; and the priests seem to have kept in store in the temple a collection of blank altars, some wholly and others partially finished, ready to receive the dedication of devotees. The temple having been thus established, together with its priests, seems to have prospered. Offerings came in, altars were inscribed and dedicated, and love-sick damsels cast into the well their spare trinkets in the hope of obtaining the countenance of the goddess in their views. To these interesting ladies we are doubtless indebted for the brooches, rings, and beads, found in the well. The waste of current money, if thrown to any extent into the water by way of offering, must have been most unsatisfactory to the Pagan priests, and is the most difficult feature with which we have to deal. Such a waste of current money did not take place in the case of the goddess Sequana, where the coins of three centuries, evidently the fruits of innumerable offerings, were found collected in a vase ; and it is impossible to say that such a waste did take place in the fountain of Bandusia, in the thermal waters of Borvona, or in the Acque Appollinari, but it did take place, to some extent, in rivers and lakes, in the Clitumnus, the Nile, and in the lakes Cirzio and Faltirona, which would be free from the inspection or control of the Pagan priests.

The opening of the temple of the goddess Coventina, in the reign of Antoninus Pius, would, no doubt, attract devotional offerings of money, which might possibly escape the grasp of the Pagan priests, and

be thrown into the well. To this circumstance may probably be ascribed the deposit in the well of some portion of coins found in it, and this notion is favoured by the circumstance of there being found amongst the coins taken out of the well, coins of the third consulate (A.D. 140), and of the fourth consulate (A.D. 145), of Antoninus Pius, which have never been in circulation. Some of these are shown in the Plate which is here introduced.

The temple and the worship of the goddess Coventina would seem to have been maintained for more than two centuries and a half. In the reign of Constantine the Great, the Pagan religion received its first heavy blow. But Constantine was no theologian, and introduced the Christian religion into the Roman army, solely from motives of policy, as he found his Christian more reliable than his Pagan soldiers.

The temple stood and the priests flourished during the reigns of the succeeding emperors, including that of Gratian, with whom the collection of coins found in the well terminates. There are found none of the coins of Magnus Maximus, issued during his usurpation for three years of Britain, Gaul, and Spain. In the year 386 the edicts of Theodosius for the extermination of the Pagan superstition, which had been enforced in the Eastern Empire were extended to the Western Empire. The temple of the goddess Sequana, in Gaul, was sacked and burnt, and the altars and objects of sculpture in it were broken and defaced. The priests of the goddess Coventina seem to have foreseen the approaching storm, and to have saved from plunder the contents of their treasury, and from desecration the votive tablet and altars and other objects then in the temple, including a dozen blank altars prepared for the purpose of receiving inscriptions, by depositing them for concealment in the well; there is not a fracture or a scratch on any of them, and amongst the altars so deposited were carefully placed two votive vases of fragile material and delicate workmanship, which are quite undamaged. The priests of the temple were probably glad to escape with their lives from the danger of the persecution of Theodosius. The fluid state of the interior of the well would naturally lead to mixture and confusion in the objects deposited.

In the absence of positive proof the date and circumstances of the fate of the Temple of Coventina can only be matter of conjecture. So far our conjecture has been founded on the precedent of the fate of the Temple of the goddess Sequana. The peculiar position of the Temple of





Coventina, under shelter of the fortress of Procolitia, on the line of defence against an aggressive foe, renders it not improbable that the deposition in the well as a place of safety may have been occasioned by a successful inroad of the Caledonians; or it may be supposed to be possible that in this remote part of the Roman Empire the worship of the goddess Coventina might possibly survive the edicts of Theodosius for a few years, and her temple might be preserved until the Romans abandoned Britain, and the brave Batavian cohort, after holding a post of danger in the face of the Caledonians for more than two centuries and a half, marched with the Sixth Legion<sup>1</sup> to confront on the soil of Italy the invading hordes of Attila.

In either of the latter cases the contents of the military chest might be added to the contents of the treasury of the temple, and swell the number of the coins.

The value of coins is due to the light they throw upon history, and it will be obvious that they have not been useless in the present investigation. In the paper read in December last it was stated that the series of coins taken from the well of Coventina commenced with Claudius and ended with Gratian, but that probably earlier and later coins might be found on further examination. No later coins than those of Gratian have been identified, but earlier coins have been found, viz., coins of Augustus, Agrippa, Tiberius, Drusus, and Germanicus, and three silver coins of a still earlier period, viz., three of the coins of Marcus Antonius the Triumvir, which were coined by Mark Antony in honour of the legions which adhered to his cause, very shortly before the fatal battle of Actium, from which, "yielding to the timid tear in Cleopatra's eye," Mark Antony (a brave man) fled before the fortunes of Octavius. The battle of Actium dates thirty years before the Christian era, and Gratian, with whose coins the collection ends, became emperor A.D. 367, and was assassinated A.D. 383, so that the coins in Coventina's well may be considered as extending over 400 years. Many of the emperors during that period will be found represented in the series. That re-

<sup>1</sup> The Sixth Legion, having its head-quarters at York, unquestionably remained in the North of England till the final departure of the Romans from Britain, and was the legion to which Claudian refers:—

*" Venit et extremis Legio preterita Britannia,  
 Quæ Sooto dat fræna truci, ferroque notatas  
 Perlegit ensanguis Pictæ moriente figuræ."*



presentation, however, would have been more complete, but for an untoward circumstance. For a whole Sunday during the time occupied in emptying the well, a party of thirty or forty men, chiefly miners from the lead districts, were in full possession of it, and carried away two or three thousands of the coins. In the peaceful and well ordered county of Northumberland, where all classes are united in respect for, and in support of, the laws of their country, such a raid could not have been anticipated, and the presence of a single policeman would have prevented it. The perpetrators, it is believed, were under the impression that "the coins belonged to the Ancient Romans," and that there could be no harm in taking them. On account of numismatists, this interruption to the series is much to be regretted, but we may console ourselves by the reflection, that the coins which remain are sufficient for the purposes of history, and that to the world at large it is a matter of indifference whether coins are rare or common, or even whether *Latin bronze* coins of Otho have been found elsewhere than at Birmingham, in which seat of manufacturing industry they have been occasionally produced.

Considerable progress has been made by Dr. Bruce, Canon Greenwell, and our colleague Mr. Blair (a skilled numismatist), in the identification of the coins, and an early visit to them of Mr. Roach Smith, the most accomplished numismatist of the age, is expected.<sup>1</sup>

Amongst the numerous individuals who have given us the benefit of their views and opinions, one individual only has entered upon a criticism of the readings of the inscriptions presented to the Society in the paper of December last, and we gratefully receive criticism as a test of truth.

The readings in question, it will be remembered, were sanctioned by Professor Hübner, of the University of Berlin, one of the learned men selected for the compilation of that great German work, the "Latin Inscriptions of the World," and by our colleague, Dr. Bruce, of whose high qualification and eminent fitness to deal with the subject, the fruits of a whole life devoted to it, we are every one of us fully sensible.

The critic referred to is a gentleman of Liverpool, who addresses

<sup>1</sup> Mr. Roach Smith has since, with the assistance of Mr. Blair and Dr. Bruce, made a thorough examination of the coins, and the result of that eminent antiquarian and numismatist's examination is now appended to this paper.

a letter to the editor of the "Newcastle Daily Chronicle," which appears in the publication of that newspaper of the 27th December, 1876. The critic begins with the announcement of the grave fact, that "with the readings and expansions of the inscriptions he is by no means satisfied."

The gravity of the situation thus produced is, however, much mitigated by the statement which follows of the grounds of dissatisfaction, which we will proceed to examine.

The first in order of the objects of criticism are the inscriptions on the two unique fictile vases presented to the goddess as offerings by Saturninus Gabinius; these inscriptions have been incised by some sharp pointed instrument on the clay of which the vase is composed whilst still wet, and the letters of the inscriptions are divided amongst the panels of the vases.

We must not forget that in reading these inscriptions we are reading the manuscript of a potter and not of a scholar.

The critic deals first with the vase No. 1, and asks "what meaning does Mr. Clayton put upon VOTV MANIBVS SVIS?<sup>1</sup> It is obvious that the potter has omitted the final letter of *Votum* for want of room on the panel of the vase on which the syllable is written, and it surely cannot be necessary to remind this gentleman that the Latin word *Votum* is used to express the object offered to the deity, as well as the vow to offer it, or to ask him to open his Virgil for an example.

"Lustramurque Jovi, votisque incendimus aras."

Vide "Virgil *Æneid*," Lib. III., 279.

With this knowledge no one can have any difficulty in reading, and understanding this inscription.

The critic takes exception to the form of some of the potter's letters, which we need not notice, and then gives us his own construction of the inscription as "*a dedication to the goddess by a vow to her shades!!!*" This is "what the critic makes" of VOTV MANIBVS SVIS.<sup>2</sup> There is not,

<sup>1</sup> The precise language of the critic, transcribed from his letter appearing in the "Newcastle Daily Chronicle" of the 27th December, 1876, is this, "*What meaning does Mr. Clayton put upon VOTV MANIBVS SVIS, especially when it follows a dedication to the goddess? 'To Coventina Augusta, by a vow to her shades,' is, to say the least of it, very singular. . . .*"

<sup>2</sup> If the critic had been a grammarian, he would have known that MANIBVS SVIS belonged not to the goddess, but to the dedicator the potter, and then it might have occurred to him that the potter would have more occasion for his hands than for his shades in manufacturing his pots.

and there cannot be the slightest difficulty or doubt as to any part of this inscription, as will be made apparent by a repetition of its letters and of the reading:—

COVENTINA AVGVSTA VOTV

MANIBVS SVIS SATVRNINVS FECIT GABINIVS.

The reading—

COVENTINAE AVGVSTAE VOTVM MANIBVS SVIS SATVRNINVS FECIT  
GABINIVS.

The translation is obvious to the meanest capacity—"Saturninus Gabinus with his own hands made [this] offering to Coventina Augusta."

This is "the meaning which Mr. Clayton puts on VOTV MANIBVS SVIS."

The peculiarity of the separation of the first from the second name of the dedicator by the interposition of the verb *FECIT* confounds the critic.

This peculiarity, however, may be easily and satisfactorily accounted for. From the skill displayed in the construction of the vase, the dedicator must have been a skilled artist, and must have acquired some celebrity in the exercise of his craft; he would probably be known in the Roman camp as "Saturninus Fictor," Saturninus the potter, and his second name would be little used and little known. The dedicator, writing on the soft clay, probably in the first instance concluded the sentence with "Saturninus fecit," but it then occurred to him that he was not sufficiently identified, and that his second name must be added. He was unwilling to attempt to erase what he had inscribed on the clay and felt that he answered his purpose by placing it after the verb.

The vase No. 2 next passes through the process of criticism. The critic says "Mr. Clayton does not give the inscription on this vase." What Mr. Clayton says of this inscription is that "it was a barbarous abbreviation of the inscription on vase No. 1." The critic persists in his objection to the form of the potter's letters, but he tells us that he collects from this inscription that Saturninus was the donor, and Gabinus the maker of the vase, which he says "accounts for the

position of the verb 'fecit' on the inscription on vase No. 1 between the two names of Saturninus and Gabinius"!!!<sup>1</sup>

By means of a transcript of the letters taken from the vase itself and a proper reading and expansion of those letters we shall be able to ascertain whether this inscription was rightly treated by Mr. Clayton as an abbreviation of the inscription on vase No. 1, or whether the light thrown upon it by the critic is a true light.

The letters are somewhat barbarous in shape and much inferior in distinctness to those which we find in the inscription on vase No. 1; but, substantially, there is no doubt about their meaning and effect, nor can there be substantially any doubt about the reading and expansion.

The letters are—

V CV GST SATVRNI GABINIVS.

The reading—

VOTVM COVENTINAE AVGVSTAE SATVRNINVS GABINIVS.

Translation—

An offering to Coventina Augusta—Saturninus Gabinius.<sup>2</sup>

It is but an act of justice to the literary reputation of the potter to say that though he omits several letters in both inscriptions he introduces into neither of these a single wrong letter.

The critic next takes in hand the votive tablet.

The votive table is dedicated to the goddess Coventina by T. D. COSCONIANVS, the Prefect in command of the First Cohort of Batavians. As the inscription given supplies only the initial letters of the two first names of the Prefect they can only be expanded by reference to the names occurring elsewhere. We are indebted to the world-wide experience of Professor Hübner for the expansion of Titus Domitius. With this, however, our critical friend "is not by any means satisfied." In the first place, he insists upon the Prefect having four names instead of three, which addition he effects by converting a full stop, which follows the first initial letter "T" into one of the horizontal strokes of the

<sup>1</sup> If the critic had been a scholar, he would have known that the interposition of words between the two names of the same individual not unfrequently occurs in the classics, and an example will be found in the first Ode in the Fourth Book of the Odes of Horace. The poet interposes several words between the two names of his friend, Paulus Maximus, without disturbing the sense.

<sup>2</sup> There is some doubt whether what appears to be the letter "v" may not be what is called a leaf-stop. This is, however, quite immaterial, as, if VOTVM is not expressed, it must be understood.

letter "F," he thus interpolates FLAVIUS, he converts Professor Hübner's Domitius into Decimus,<sup>1</sup> and, in happy self-confidence, gives us as the Prefect's names, "TITVS FLAVIVS DECIMVS COSCONIANVS."

The inscription on altar No. 1 is allowed to pass without comment. The altar No 2, which is dedicated by a German recruit, is not so fortunate as to escape criticism; but the only question seems to be whether the name of the dedicator, which on the stone is MA DVHVS, is to be read MANLIVS DVHVS, as expanded by Professor Hübner, or MADVNVS, as expanded by the Liverpool critic. If the recruit had been from Lancashire or Cheshire, the Liverpool authority would have been properly resorted to; but as the recruit was from Germany, a reference to an authority at Berlin would seem on this occasion to be more to the purpose; and whether the recruit used either one or the other name seems to be an immaterial fact.

No objection is offered to the readings of the inscriptions on the remaining altars, save to that on altar No. 8, which was offered with diffidence in consequence of the unskilfulness of the sculptor.

Whatever doubt may exist as to the right reading of this inscription, it is quite clear that the reading of the critic is wrong. His amendment consists in reading the first letter of what appears to be a proper name as the first letter of the initials V S L M, with which the dedication of altars almost uniformly concludes, overlooking the circumstance that the letter "v" occurs in a subsequent part of the inscription which is properly its place.

Having thus gone through the several objections taken to the readings of the several inscriptions sanctioned by Professor Hübner and Dr. Bruce, and placed before the Society on the 2nd of December last, we arrive at the conclusion that none of these objections are tenable.

The owner of the well of Coventina and its contents presents to the Society engravings of the principal objects described, from which the accuracy of the description may be tested, and also of some minor objects found in the well (already referred to, page 4), particularly a miniature bust in bronze of the goddess, which does justice to her features, which are somewhat flattened in the stone representation of them on the Votive Tablet. This bust is accompanied by two other

<sup>1</sup> The critic, if he be at all versed in Roman nomenclature, must know that Decimus like Titus is a prænomen, and therefore, here entirely out of place.

bronze busts found with it, busts personifying mirth and melancholy, *L'Allegro*, and *Il Penseroso*, the broad grin on the face of the one, and the length of visage of the other, are highly comic.

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At our meeting of the 2nd December last the attention of the Society was drawn to an altar to *Minerva*, which had been found at *Procolitia* since the publication of the "*Lapidarium Septentrionale*;" this altar is dedicated by the prefect of a cohort, indicated by the letters *COH. CI.* The same critic in his letter to the press of the 20th of December last refers to a suggestion which he had made sometime previously to the effect that the letters "*CI*" must be expanded either "*Celtiberorum*" or "*Cugernorum*." However valuable may be this suggestion, we must be excused if we hesitate to accept it as conclusive. The First Cohort of the *Celtiberi* was in Britain in the reign of *Trajan*, A.D. 106, as is evidenced by the diploma of that emperor, of that date (vide "*Lapidarium Septentrionale*, page 5"), but it has left no other record of its presence in Britain, and at the date of the "*Notitia Imperii*" this cohort was in Italy stationed in the province of *Venetia inferior*.

The First Cohort of the *Cugerni*, who are sometimes called *Cuberni*, is named in the diploma of *Trajan*, and is also named in the diploma of *Hadrian*, A.D. 124 (vide "*Lapidarium Septentrionale*," p. 7), as one of the cohorts of the army serving in Britain under *Aulus Platorius Nepos*, and doubtless employed in building the Roman Wall. On an altar found in the well, the First Cohort of the *Cugerni* have inscribed on the face of the altar their national name at full length. In cases where the nationality of a cohort or an ala is expressed by a contraction it almost uniformly consists of three letters, as *BAT.* for *Batavi* and *AST.* for *Astures*; and it seems probable that if either of these two cohorts had been the cohort dedicating this altar, and had adopted the unusual course of expressing its nationality by two letters, those letters would have been either *CE.* or *CU.* and not *CI.* as on the stone.

Antiquarians in general are of opinion that two letters do not afford sufficient grounds for any conclusion, and we must hope that a stone may be found on which the cohort may give us more letters of its name.

### OBSERVATIONS OF DR. BRUCE IN PRESENTING THE SUBSEQUENT PAPER TO THE SOCIETY.

I HAVE to submit to the Society a paper prepared by Mr. C. Roach Smith upon the coins found in Coventina's Fountain at Procolitia. Those who looked upon the enormous mass of coin (for the most part in a highly corroded condition) when it was first brought to Mr. Clayton's residence, at Chesters, were disposed to despair of ever being able to give an intelligent account of it. By persevering diligence and hard work, the task has at last been accomplished. Canon Greenwell, Mr. Blair, of South Shields, and myself did a good deal (Mr. Blair especially) to reduce the heap to order and to arrange the several coins under the heads of the different emperors. Mr. C. Roach Smith, whose skill as a numismatist and extensive archæological knowledge, especially in the Roman field, are well known, then examined the whole, and has embodied his views in a paper which will be printed in the "*Archæologia Æliana*." This paper I now submit to the meeting.

The first part of it contains a tabular view of the coins, showing the number of gold, silver, and first, second, and third brass pieces belonging to each emperor. As this is scarcely adapted for reading aloud, I will here give a brief summary of it.

The number of coins resulting from this "find" in Mr. Clayton's possession is 13,487; of these about two thousand are unrecognisable in consequence of wear and corrosion. In addition to these, at least three thousand came into the hands of other parties. The whole amount of treasure in the well must have been at least fifteen or sixteen thousand.

Four gold coins are amongst the number—one of Nero, one of Sabina, the wife of Hadrian, one of Antoninus Pius, and one of Julia Domna, the wife of Severus.

One hundred and eighty-four denarii (silver coins) have come into Mr. Clayton's possession. The rest are bronze and copper coins. The series begins with three silver coins of the time of Marc Antony, about 30 years before Christ, and it ends with Gratian, who was killed

A.D. 383. The number of emperors and imperial personages represented is not less than 90.

Of the early emperors, Augustus and Tiberius are scantily represented. There are 20 coins of Claudius, and more than 50 of Nero. There are six of Galba and one of Otho. Of the coins of Vespasian and Titus there are 550. Domitian has 485 and Nerva 82. After this the coins become still more numerous. Of Trajan there are 1,772, of Hadrian and his wife Sabina 2,431, of Antoninus Pius and his wife Faustina 2,829, of Marcus Aurelius and his wife Faustina, the younger, there are 1,355. After this the coins decrease in number, Lucius Verus and his wife Lucilla have 170, Commodus and his wife 246. Up to this point the bronze coinage greatly preponderates, the silver coins being very few in number comparatively. About the time of Severus the silver preponderates. Of Septimius Severus and his wife, Julia Domna, there are only 64 pieces, but of these 36 are silver. Caracalla has 10 denarii, but only three of bronze. Of the later emperors, Constantine the Great is most largely represented, there being 200 of his coins. The Constantine family are also largely represented.

Another important section of Mr. C. Roach Smith's paper consists of his remarks upon the rarer reverses found amongst the large mass of coins. He did not meet with any that are absolutely new to numismatists, but with several that are rare, and many that are highly interesting. Amongst the rare coins may be mentioned a first brass of Didius Julianus, a denarius of Didia Clara, a second brass of Julia, the daughter of Titus, a denarius of Clodius Albinus, and a coin of Julia Aquilia. There is also a specimen of the *Disciplina* type of Hadrian, which is rare, and one of the consecration type of Antoninus Pius. In the list the reader will find others which need not be enumerated here.

Amongst the coins of great interest, though not ranking amongst those of great rarity, are specimens of a second brass *Britannia* of Hadrian, of a large brass *Britannia* of Antoninus Pius, and a large brass *Britannia* of Commodus. But the most remarkable fact respecting this class of coins is that in Mr. Clayton's possession there are not less than 327 of the second brass coin struck in the reign of Antoninus Pius to commemorate the complete subjugation of Britain and



the building of the Scottish Wall. It was too bad to inundate the country with coin reminding the poor Britons of their humiliation and defeat. We have also in the "find" specimens of the *Judæa Capta* of Vespasian and Titus, the *Fisci Judaici* type of Nerva, several of the *Adventus* coins of Hadrian such as *Achaia*, *Africa*, *Bithynia*, *Hispania*; and the Christian monogram on the coins of Magnentius. There are many coins of the British Emperors Carausius and Allectus, but none of the rare type.

## NUMERICAL VIEW OF THE COINS.

READ 4TH FEBRUARY, 1878.

EMPEROR.	GOLD.	SILVER.	1ST BRASS.	2ND BRASS.	TOTAL.
MARC ANTONY ...	...	3	...	...	3
AUGUSTUS ...	...	...	2	1	3
M. AGRIPPA ...	...	...	...	1	1
TIBERIUS ...	...	...	...	1	1
DRUSUS ...	...	...	...	1	1
GERMANICUS ...	...	...	...	2	2
CLAUDIUS ...	...	...	2	18	20
NERO ...	1	1	...	50	52
GALBA ...	...	...	6	...	6
OTHO ...	...	1	...	...	1
VESPASIAN ...	...	6	65	476	550 <sup>1</sup>
TITUS ...	...	3			
JULIA TITI ...	...	...	...	1	1
DOMITIAN ...	...	8	139	338	485
NERVA ...	...	1	43	38	82
TRAJAN ...	...	13	980	779	1,772
HADRIAN ...	...	8	1,404	918	2,330
SABINA ...	1	1	58	41	101
L. AELIUS ...	...	...	16	14	30
ANTONINUS PIUS ...	1	12	910	891	2,141
Do. Britannia type	...	...	...	327	
FAUSTINA I. ...	...	6	275	407	688
M. AURELIUS ...	...	8	345	314	667
FAUSTINA II. ...	...	12	259	395	666
L. VERUS ...	...	1	56	24	81
LUCILLA ...	...	2	74	13	89
COMMODUS ...	...	5	189	13	207
CRISPINA ...	...	1	86	2	89
DIDIUS JULIANUS ...	..	...	1	...	1
DIDIA CLARA ...	...	1	...	...	1
CLODIUS ALBINUS ...	...	2	...	...	2
SEPT. SEVERUS ...	...	22	20	...	42
JULIA DOMNA ...	1	17	4	...	22
Carried forward ...	...	...	...	...	10,087

<sup>1</sup> Owing to the corroded state of most of the pieces, and the resemblance between the coins of Vespasian and Titus, it has not been found practicable to give them separately.

## NUMERICAL VIEW OF THE COINS.—CONTINUED.

EMPEROR.	SILVER.	1ST BRASS.	2ND BRASS.	3RD BRASS.	TOTAL.
Brought forward ...	...	...	...	...	10,087
CARACALLA ...	10	8	...	...	18
PLAUTILLA ...	2	...	...	...	2
GETA ...	1	...	...	...	1
ELAGABALUS ...	8	...	...	...	8
JULIA PAULA...	1	...	...	...	1
AQUILIA SEVERA	1	...	...	...	1
JULIA SOAEMIAS	1	...	...	...	1
JULIA MAESA	2	...	...	...	2
SEV. ALEXANDER	4	4	...	2	10
JULIA MAMAEA	6	1	1	...	8
MAXIMINUS I.	...	1	...	...	1
MAXIMUS ...	...	1	...	...	1
GORDIANUS PIUS	2	1	1	...	4
PHILIPPUS I....	2	2	...	...	4
PHILIPPUS II.	1	...	1	...	2
ETRUSCILLA ...	1	...	...	...	1
TREBONIANUS GALLUS	1	...	...	...	1
VALERIAN ...	2	...	...	1	3
GALLIENUS ...	8	...	...	80	88
SALONINA ...	2	...	...	2	4
CLAUDIUS GOTHICUS...	...	...	...	72	72
QUINTILLUS ...	...	...	...	8	8
AURELIAN ...	...	...	...	10	10
POSTUMUS ...	5	1	...	29	35
VICTORINUS ...	...	...	...	71	71
MARIUS ...	...	...	...	1	1
The TETRIOI...	...	...	...	81	81
TACITUS ...	...	...	...	15	15
PROBUS ...	...	...	...	19	19
CABINUS ...	...	...	...	1	1
DIOCLETIAN ...	...	...	18	...	18
MAXIMIAN ...	...	...	39	7	46
CARAUSIUS ...	...	...	...	25	25
ALLECTUS ...	...	...	...	16	16
CONSTANTIUS ...	...	...	18	12	27
HELENA ..	...	...	...	11	11
THEODORA ...	...	...	...	1	1
SEVERUS II....	...	...	2	...	2
MAXIMINUS II.	...	...	2	7	9
MAXENTIUS ...	...	...	2	...	2
Carried forward ...	...	...	...	...	10,708

## NUMERICAL VIEW OF THE COINS.—CONTINUED.

EMPEROR.	SILVER.	1ST BRASS.	2ND BRASS.	3RD BRASS.	TOTAL.
Brought forward ...	...	..	...	...	10,708
LICINIUS ...	...	...	1	14	15
CONSTANTINE ...	...	...	3	197	200
FAUSTA ...	...	...	...	3	3
CRISPUS ...	...	...	...	21	21
CONSTANTINE II. ...	...	...	...	66	66
CONSTANS ...	...	...	...	25	25
MAGNENTIUS... ..	...	...	...	80	80
DECENTIUS ...	...	...	...	8	3
CONSTANTIUS II. ...	...	...	...	12	12
CONSTANTINE FAMILY <sup>1</sup>	...	...	...	...	280
URBS ROMA ...	...	...	...	...	67
CONSTANTINOPOLIS ...	...	...	...	...	62
VALENTINIAN ...	...	...	...	1	1
VALENS ...	...	...	...	...	6
GRATIAN ...	...	...	...	...	15
Small Brass, illegible	...	...	...	...	27
Illegible—chiefly 1st and 2nd Brass, about	...	...	...	...	2,000
GREEK of NEAPOLIS, much worn	...	...	...	1	1
Total ...	...	...	...	...	13,487

The prevailing state of this large accumulation of coins is decisive evidence of long circulation as a medium of traffic. By far the larger number is identified from the outlines only of portraits and reverses; and more than two thousand have been laid on one side as not to be identified, so detrited are they from the wear and tear of commerce. The latest in point of date are not exempt from this peculiar general condition. This fact must weigh materially in forming a verdict on the cause of the deposit of the coins; on the time when they were deposited; and also in considering whether they were thrown into the fountain from time to time as votive offerings; or whether they were hastily buried in mass for concealment. To the former supposition the unusually large number is not favourable. On the contrary, so lavish an investment for the favours of a local divinity who, as other

<sup>1</sup> In consequence of the corroded state of most of these coins it has been found impracticable to assign many to the proper individuals.

altars testify, did not monopolise the worship of the garrisons of Procolitia, is beyond all reasonable belief in the extent of the wealth or the piety of the neighbourhood. That coins were offered at shrines is well known ; and those discovered at the sources of the Seine, given to the *Dea Sequana*, are an interesting example. But they do not support a votive offering theory applied to the coins in the fountain of the *Dea Coventina*.

The money offerings to *Sequana* had been carefully placed in a small earthen vessel, inclosed in a large urn, upon the neck of which was an inscription testifying that it had been the gift of one Rufus. These coins, 836 in number, range from Augustus to Magnus Maximus ; and they were mostly in a perfect state of preservation, indicating that they had been deposited at different epochs and by different individuals, who appear to have selected the freshest and least worn coins. It is probable they had been preserved in the temple until the period when danger was at hand ; and that then one of the priests placed them in the vase, which he buried. It will be seen that the circumstances under which the two deposits are presented to our criticism are widely different. Deposited in the large urn, and surrounding the small one, were 120 *ex votos* cut from thin plates of bronze and silver ; and scattered amongst the ruins of the temple were a great number of objects of marble, stone, bronze, and terra cotta, the offerings, doubtless, of persons who had benefitted by a resort to the shrine of the nymph, and which had originally been hung up in her temple.<sup>1</sup>

Whatever may have been the exact positions of the coins in the fountain, they do not indicate a careful and gradual deposit ; but on the contrary, a sudden and hurried concealment. The altars especially confirm this conclusion. They were intended for the eye, not for burial ; but, as at Axelodunum, the altars when some great disaster was imminent, were carefully buried ; so at Procolitia, those in or around the temple of Coventina, were taken to what was properly considered a place of safety ; but while their guardians found for them a secure sanctuary, they never returned to reclaim their treasure or to record their last vows.

The time when the coins were entrusted to the fountain could not have been before the latter part of the reign of Gratian ; and it may

<sup>1</sup> Rapport sur les Découvertes Archéologiques faites aux Sources de la Seine, par M. Henri Bandot. Dijon and Paris, 4to. 1845.

have been somewhat, but probably not much, later. The rebellion of Magnus Maximus and the withdrawal of many of the garrisons from Britain may be suggested. The *castra* on the line of the Wall must, at this period, have been left in an almost defenceless state; and although Britain and Gaul, by the defeat of Maximus, were recovered to the Empire, the military hold of the long line of fortresses of the Wall, must have been relaxed; and probably never after effectually resisted the attacks of the Picts and Scots.

Accepting this theory, that some panic was the cause of the concealment of the coins in mass, we may look upon the treasure as a fair representation of the money circulating at Procolitia at the close of the reign of Gratian. It is very obvious that in the times of Trajan, Hadrian, and the Antonines, an enormous amount of the larger copper coinage was sent into Britain, as well as into the other provinces; for it is everywhere found in abundance, and prevailing over similar coinages in subsequent reigns. In the reign of Severus, silver predominated; and the imperial mint not only issued good silver, but also vast quantities of debased metal. In earlier times plated denarii were sent to the provinces; but from Nero to Severus the practice seems to have been abolished. In the reign of Gordian the Third, and subsequently, a larger kind of silver coinage was struck. This also is of inferior metal, degenerating into billon, or a metal merely washed with silver. In the time of Constantine small copper coins of all sizes were issued by the imperial mints in the provinces; and these coins formed much of the currency to the fall of the western empire. The earlier coinages circulated simultaneously; and must have been used commercially for centuries, accepted probably by weight only. In the fall of the Roman Empire the coinage bears a corresponding decline until it at last becomes extinguished in what are called, and not improperly, the dark ages.

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#### REVERSES.

The rarer reverses only are given; and most of these are so detrited from circulation as only to be recognized from familiarity with the types.

CLAUDIUS.—Ob Cives Servatos, S.C.

VESPASIAN AND TITUS.—Judæa Capta.—Titles: an elephant.

- DOMITIAN.**—Victory crowning the Emperor.
- NERVA.**—A palm tree ; the “*Fisci Judaici*” type.—Two mules unyoked ; “*Vehiculatione Italiae Remissa.*”
- TRAJAN.**—Via Trajana.—Trophies.—A recumbent female (*Tellus*) extending her hand to a large globe at her feet.—Emperor on horseback.—Victory crowning the Emperor.—*Arabia Adquisita.*—*Dacia Capta.*—A temple.—A bridge.—The Emperor standing upon a pediment ; on either side two small eagles.
- HADRIAN.**—*Britannia* (in middle brass).—*Adventus Aug.*—*Adventui Aug. Bithyniae.*—*Adventui Aug. Italiae.*—Others of the *Adventus* type.—*Adlocutio.*—*Disciplina.*—Varieties of the *Galley* type.—Temple of twelve columns.—*Restitutori* types.—Emperor on horseback.—*Neptune.*—*Dacia.*—A river god.—*Hispania.*
- LUCIUS AELIUS.**—*Pannonia.* A personification of the Province, standing.
- ANTONINUS PIUS.**—*Britannia.*—*Rex Armenis Datus.*—*Rex Parthis Datus.*—Victory upon a globe (“*Britannia*” type).—*Opi Aug.*—*Recumbent river god.*—*Aurelius Caesar.*—*Munificentia Aug.*—*Wolf and Twins.*—*Adventus.*—Temple.—*Bono Eventui.*—*Genio Senatus.*—Emperor in *Quadriga.*—*Junoni Sisipitae.*—*Liberalitas Aug.*—*Concordiae* ; four figures.—*Primi Decennales.*—*Divo Pio, Consecratio.*—*Æd. Divi Aug. Rest.* ; a temple.
- FAUSTINA THE ELDER.**—*Veneri Augustae.*—*Cybele.*—*Consecratio.*
- MARCUS AURELIUS.**—*Primi Decennales.*—*Juventas.*—*Consecratio.*
- FAUSTINA THE YOUNGER.**—*Temporum Felicit.* ; a woman with six infants.—*Fecunditas* ; with four infants.—*Saeculi Felicitas* ; two children in a light ornamented bed.—*Moon and seven stars.*—*Sideribus Recepta.*—*Consecratio.*
- LUCIUS VERUS.**—*Liberalitas Augg.*—*Concordia Augg.*—*Consecratio.*
- COMMODUS.**—*Vict. Brit.*—*Serapidi Conservat. Aug.*—*Hercules* by a Trophy.—*Lib. Aug. IIII.* The Emperor on an estrade and four figures.
- CLODIUS ALBINUS.**—*Cos. II.* *Æsculapius.*
- SEVERUS.**—*Victoriæ Parthicae.*—*Cereri Frug.*
- JULIA DOMNA.**—The Empress before four standards, as *Mater Castrorum.*
- CARACALLA.**—*Vota Suscepta X.*—..... a galley.—*Vota Publica.*—*Profectio Aug.*

**ELAGABULUS.**—Sacerd. Dei Solis Elagab.

**AQUILIA SEVERA.**—Concordia.

**JULIA MAMAEA.**—Pietas Augusta.—Juno Conservatrix.

**PHILIPPUS.**—Æternitas ; an elephant.

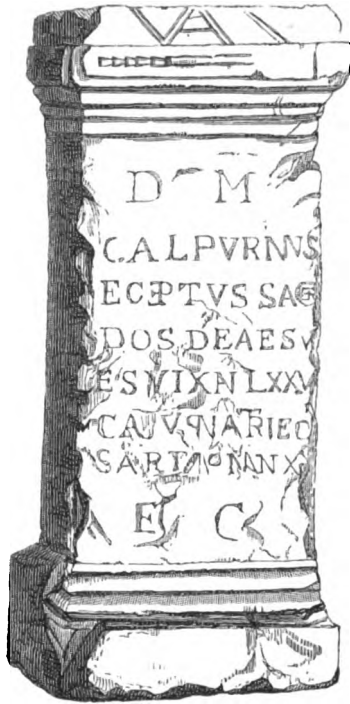
**POSTUMUS.**—Restit. Galliarum.—Serapidi Comiti Aug.

Of the remainder it may be sufficient to remark that the coins of Carausius and Allectus, all of common types, have for mint marks M.L. and C. (believed to be struck at Londinium and Camulodunum); and that the mint mark P.LON. occurs in coins of Crispus and the younger Constantine, the chief places of mintage being represented by the letters PTR., Treves ; PLC., Lyons ; and CONST., Arles.

C. ROACH SMITH.







ROMAN MONUMENTAL STONE—BATH







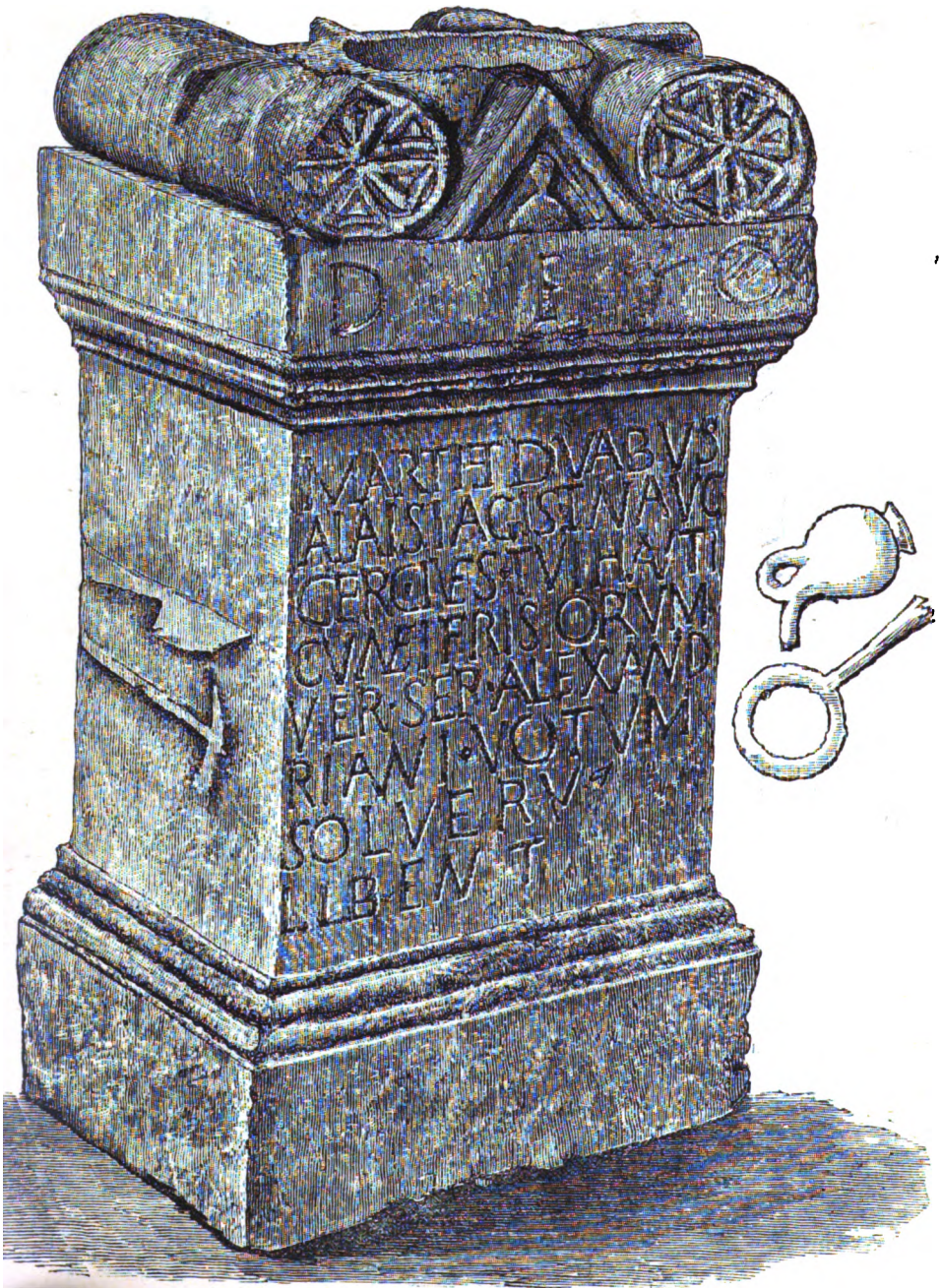
ROMAN ALTARS FOUND AT BIRMINGHAM

*see Northamptonshire*

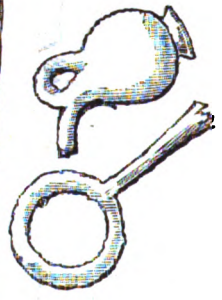


Enlilpho J

Roman Altar at Benwell, (Sep. 194)



MARTEIDVABVS  
ATAISIACTIAYO  
CERCLESIVHATI  
CVALTERIS ORVM  
VERSERALEXAND  
RIANVOTVM  
SOLVERV  
LIBENT



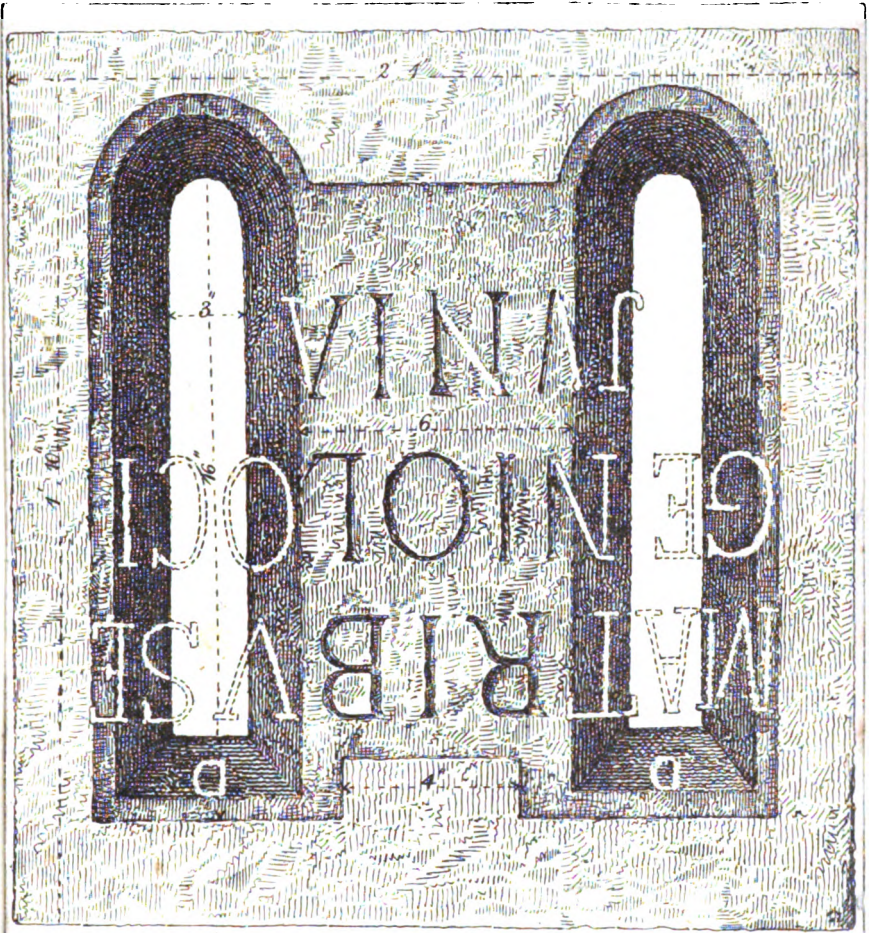






CRS

Altar found at Lymington.



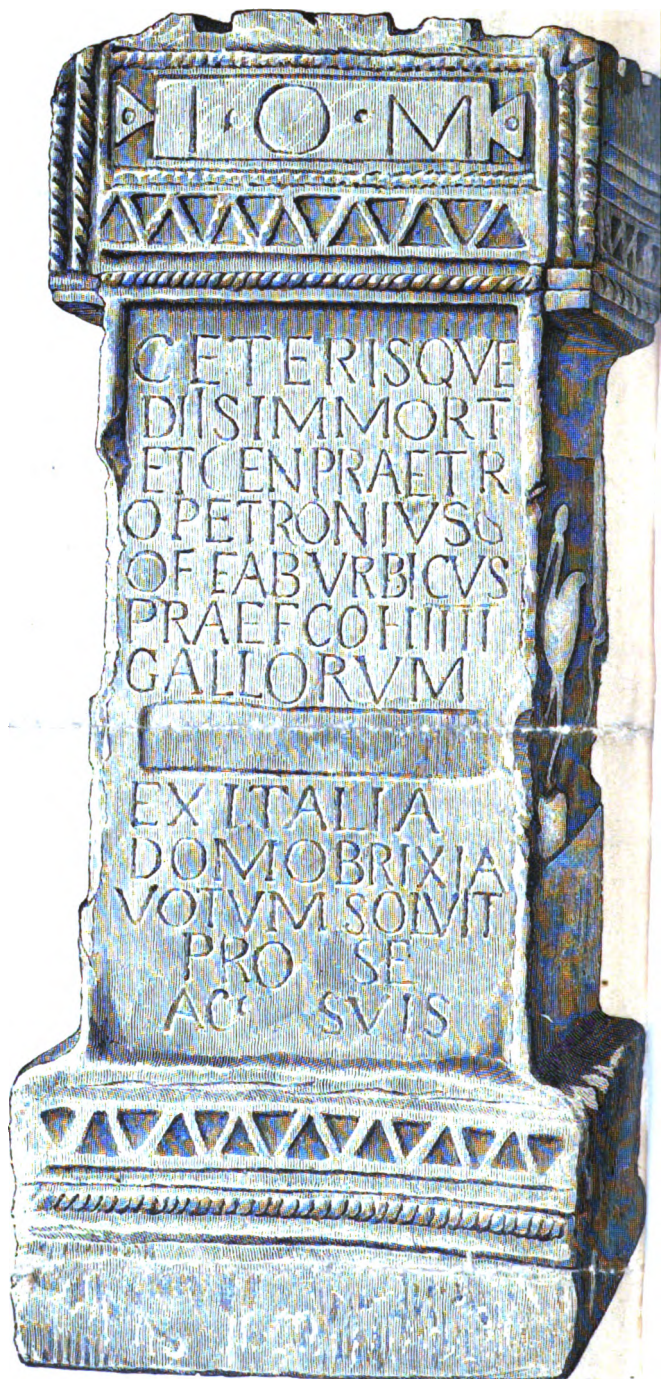
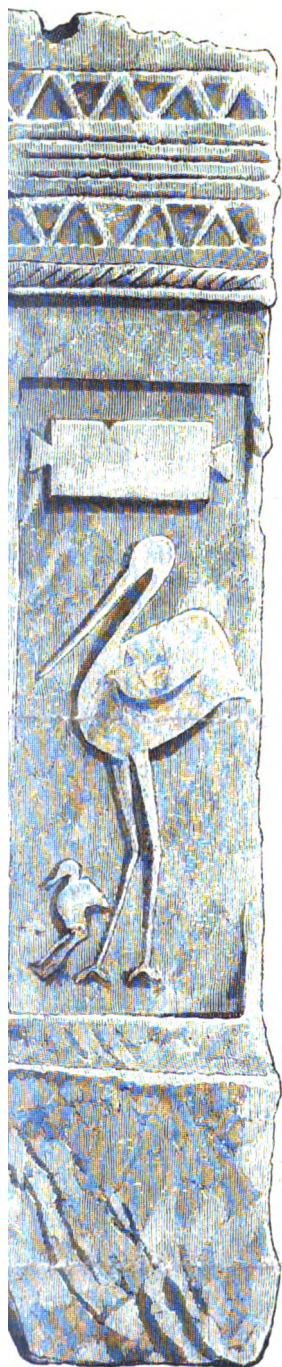
*Roman Altar converted,  
into a Church Window  
at Daglingworth.*















XVI.—ON THE DISCOVERY OF ROMAN INSCRIBED  
ALTARS, &c., AT HOUSESTEADS, NOVEMBER, 1883.

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(As the following five Papers and Appendix all relate to the same subject they  
are arranged continuously.)

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(1.)—By Mr. JOHN CLAYTON, F.S.A., Vice President.

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READ 27th DECEMBER, 1883.

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THE interest of antiquarian discoveries depends much upon the localities in which they are made, and upon the circumstances by which they are attended. For the last seventy years our Society has done much for securing and recording these particulars.

In the month of November last at the station of Borcovicus, a discovery was made of Roman objects of antiquity. Although the extent of the discovery and its final results have not yet been ascertained, it yet seems desirable that a record of what has been discovered should appear in the transactions of this Society, and by that means be correctly communicated to the antiquaries of the world.

The contour of the station of Borcovicus with its environs is familiarly known to antiquaries in general. The fortress itself stands upon a basaltic precipice facing the north, and towards the south the ground descends gently, and both above and below the surface of the slope may be traced the massive remains of a large Romano-British town, which grew up under the protection of the fortress. At a distance of more than a quarter of a mile south of the station, but within the limits of the town, there is a conical hill or knoll which is known amongst the inhabitants of the country as the Chapel Hill. Through the middle ages this name seems to have descended by tradition. In the beginning of the last century Borcovicus was visited by the celebrated antiquary, Dr. Stukeley, accompanied by Mr. Roger Gale of





SCULPTURED STONE I

*PLATE I.*



UTTING.

FROM HOUSESTEAD.



Scruton in Yorkshire, much distinguished as an amateur antiquary, and we find the particulars of that visit described in a publication of Dr. Stukeley's, styled "Iter Boreale." Dr. Stukeley and his companion were much struck by the quantity and quality of the Roman remains in and about this station, and he says that "The farmer carried us up to a knoll in the middle of the meadow called Chapel Stead, where undoubtedly was a Roman Temple."

On its crest may be traced the foundations of a building, which have been assumed to have been a temple of the Persian sun-god Mithras. At the base of the western slope of this hill there runs a crystal stream, and by its side, in the year 1821, was discovered a cave containing altars to Mithras, and other emblems of the worship of that god. At the base of the northern slope of the Chapel Hill, in the month of November last, the shepherd employed on the Housesteads Farm was attracted by a carved stone which reached the surface of the ground, and he communicated with an experienced excavator at the station of Cilurnum, who, on the 17th November, dug up a sculptured stone and two altars to Mars, of which drawings from the pencil of our intelligent colleague, Mr. Blair, are now laid before the Society (see Plates I., II., and III.); and although the inscriptions on these altars have been somewhat damaged by time and exposure, yet every letter of them has, by means of the enlightened industry of Dr. Bruce and Mr. Blair, been ascertained to a certainty.

The climate of this lofty region prevents the prosecution of works of excavation till the summer months, when it is probable some other objects which adorned the temple of Mars will be found, of which a description will be laid before the Society. In the meantime, the study of the inscriptions upon the two altars which have been found may well employ the minds of antiquaries.

The first cohort of the Tungri garrisoned the station of Borcovicus during at least 200 years of the Roman occupation of Britain. The first cohort of the Batavi occupied the adjoining station of Procolitia for about the same period.

The inscriptions on these altars indicate the presence at Borcovicus of a *Cuneus* of Frisians;<sup>1</sup> but it must not be inferred that those troops

<sup>1</sup> The word *cuneus* in its common acceptation means a wedge; but it was adopted in the Roman military vocabulary as meaning a body of troops, which may perhaps be translated a "battalion."

were sent to supersede the Tungrian garrison. They were, no doubt, sent to Borcovicus to reinforce or strengthen the existing garrison on some occasion of emergency.

The country of the Frisians on the coast of Holland, is presumed to have comprised the modern Friesland, and on the map of Ancient Europe appears to have on the one side the country of the Batavi, and on the other that of the Tungri, and the position of the Frisian troops on the Wall of Hadrian by a singular coincidence was between the station of Procolitia garrisoned by the Batavi, and the station of Borcovicus garrisoned by the Tungri.

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(2A.)—BY MR. W. THOMPSON WATKIN.

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READ 30th JANUARY, 1884.

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FROM the photographs of these two altars, kindly sent to me by Mr. Clayton, and from other copies of the inscriptions, it seems certain that the latter should be thus read, divested of ligatures or tied letters:—

No. 1. (Plate II.)

DEO  
MARTI  
THINCSO  
ET · DVABVS  
ALAESIAGIS  
BEDE · ET · FI  
MMILENE  
ET · N · AVG · GER  
M · CIVES · TV  
IHANTI  
V S L M

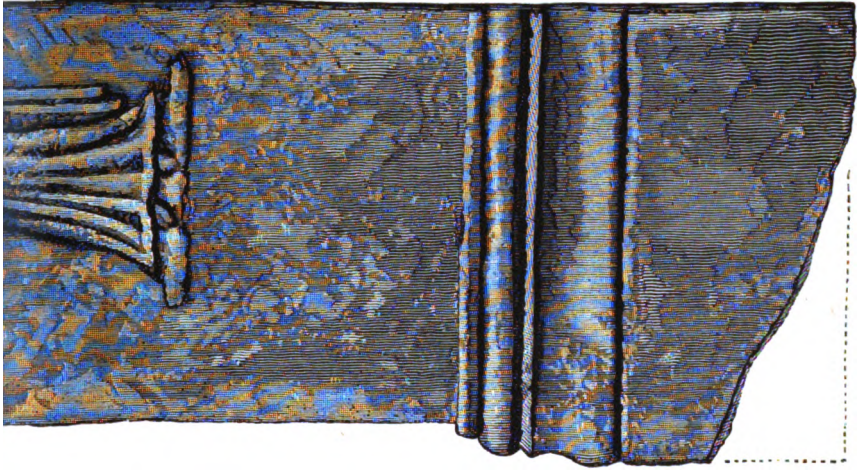
No. 2. (Plate III.)

DEO  
MARTI · ET · DVABVS  
ALAIASIAGIS · ET · N · AVG  
GER · CIVES · TVIHANTI  
CVNEI · FRISIORVM  
VER · SER · ALEXAND  
RIANI · VOTVM  
SOLVERV . . .  
LIBENT . . . .









(SIDE.)

ROMAN ALTAR FROM HOUSESTEAD.



(FRONT.)









ROMAN ALTAR FROM HOUSESTEADS.



The only letters about which any doubt may exist are in the first inscription. In the seventh line, the letters resembling two Ms conjoined, at the commencement, may possibly be meant for NM or MIN.

Before proceeding to read the inscriptions on the altars, I think we should go into the questions of the Roman name of the station, and the nationality of its garrison, as they may throw some light on the subject. In the *Notitia* the *castrum* is plainly called *Borcovicus*. No other work of the Roman period names it, with the exception of the anonymous Chorographer Ravennas, and no inscription has been found on which its name occurs. Ravennas, however, tracing the stations on the Wall from East to West, names as the next station west of *Procolitia* a place which he calls *Velurtion*.<sup>2</sup> His orthography concerning the other stations on the Wall is so incorrect, that I have little doubt he has wrongly spelt the name of this one also. For instance, for *Segeduno* we have *Serduno*; for *Hunno* we have *Onno*; and for *Cilurno* we have *Celunno*. Judging by one of the inscriptions before us, instead of *Velurtion(e)*, I opine Ravennas should have written *Verlutione* (vel *Verlucione*.) The name of *Verlucio* occurs as that of a station in Wiltshire on the line of the 14th Iter of Antoninus, but we have numerous examples of two places bearing the same name—*e.g.*, there are three *Ventas*, two *Ischas*, two *Durobrivaes*, and, finally, whilst there is a *Magna* in Herefordshire, there is another on the Wall, within a few miles of *Borcovicus*. It seems probable that the Housesteads station has been known by the two appellations of *Verlucio* and *Borcovicus*. As to the garrison, both inscriptions and the *Notitia* agree in proving that the 1st cohort of the Tungri occupied the *castrum* for several centuries. It is necessary to keep this in mind, as, though the altars under notice do not bear the name of the cohort, the Tungrian element is clearly visible.

Both inscriptions are dedicated in the first place to Mars; in No. 1 he is called "Mars Thincsus." Into the appellation "Thincsus" we can hardly at present enter. It is evidently derived from some locality, and, unless my memory deceives me, has been found on another altar to Mars, discovered in Holland, though at the moment I cannot recall it. In the next place, each altar is dedicated "to the two *Alaisiagae*,

<sup>2</sup> Pinder and Parthey's Edition, p. 432.



or *Aluesiagae*." Who were they? No. 1 gives us their names, *Beda* and *Fiminilena*. The orthography of the last-named, owing to the ligulate form like two Ms, may not be quite correct; but that may ultimately be put beyond dispute by the recovery of other inscriptions.

The next point is, were these goddesses, mothers, nymphs, or local deities? The Tungrians seem to have been especially devoted to the worship of a large number of goddesses. At Cramond in Scotland we find the first cohort erecting an altar, "*Matribus Alatervis*," a name somewhat approaching that before us; whilst at Middleby we find dedications by the second cohort to *Harimella*, *Viradesthis*, and *Ricagma*, names equally as barbarous as *Fiminilena*, &c. The "mothers," under whatever name they occur, are generally represented as a trinity; hence I infer that we must simply look upon *Beda* and *Fiminilena* as local goddesses of Continental *pagi*. In the Itinerary of Antoninus a *vicus* named *Beda* is placed upon the road from Treves to Cologne, at twelve miles from the first-named town. It appears to be now represented by the modern Bidburg or Bitburg, but when, in A.D. 870, the territories of Lothaire were divided between Charles the Bald and Louis the German, the neighbourhood was called "*Pagus Bedensis*." Cologne (*Colonia Agrippina*) was a well-known city of the Tungri, and indeed it is probable that the greatest portion of the road named was in their territory. D'Anville tells us that several other tribes were comprehended under the name of Tungri, whilst Tacitus, in his *Germania* (c. 2), says: "Those who first crossed the Rhine and expelled the Galli are now called Tungri, but were then named Germani." He also tells us that the neighbouring tribes of the *Nervii* and *Treverii* were proud of their descent from the Germans. It has been thought by Mr. Roach Smith and others that the words *BEDAE PAGVS*, which form the second line of the above-named inscription to *Ricagma* (or *Ricagmabeda*) referred to this *Pagus Bedensis*; but it is more probable that Dr. Hübner's reading, *Ricagmabedae*, is the correct one. *Fiminilena* was doubtless so named from another portion of neighbouring Tungrian territory.

Both altars are next dedicated "to the divinity of the Emperor"—*ET NUMINI AUGUSTI*. Then follow the words *GERMANI CIVES TUIHANTI*. By this I understand that the dedicators were Germans, but *Cives Tuihanti* is introduced to express the particular branch of that nation

to which they belonged. I am not aware that there is any other reference, lapidary or otherwise, to the *Tuhanti*. The name, though barbarous, is not more so than that of other German tribes. If Tungrians, proud of German descent, they may have preferred to call themselves *Germani*. It has been suggested to me that GER may refer to one of the titles of the Emperor, and be read GERMANICI. This, however, I think most unlikely, if not unprecedented.

Before reaching the concluding *formula*, the smaller altar has several words and abbreviations which I would expand as follows:—CUNEI FRISIOBUM VER*lutionensium* SEVERIANI ALEXANDRIANI. This is another proof of the esteem in which the Frisii were held by the Roman Emperors from the time of Nero downwards, for at Papcastle (*Aballava*) we find a *Cuneus Frisionum Aballavensium*, with an epithet derived from an Emperor following, but which is obliterated, though singularly enough (for the inscription is of the reign of Gordian) Dr. Hübner suggests for it *Severianus Alexandrianus*, and again at Binchester (*Vinovium*) we have, as I pointed out in the *Archæological Journal* (Vol. XXVIII., p. 131), a *Cuneus Frisionum Vinoviensium*. In fact, wherever a specially faithful garrison was required Frisians seem to have been selected. Hence the occurrence of three *Cunei* of that people in the neighbourhood of the Wall. The *Notitia* places the first *cohort* of the Frisii at *Vindobala* (Rutchester), but no trace of them has been found there, and the first lapidary evidence of their presence in Northumberland is on the altar I am at present describing. I at first thought that the R in VER, at the commencement of the sixth line, might be TR ligulate, and, therefore, that the *Cuneus* was styled VE*TERANORUM*, but examination disproves the idea, consequently an ethnic adjective must be meant, and *Verlutionensium* is apparently the only one which will suit. I think, also, that I can detect a small v between the E and R in the next abbreviated word, SER, but whether it is there or not is immaterial.

The dedicators of No. 1 inscription may possibly have not belonged to the *Cuneus* (as it is not named) but to the 1st cohort of the Tungri, which formed the regular garrison. From the Frisian *corps*, bearing the name of Severus Alexander, we probably obtain an approximate date as to when the altars were erected, that Emperor reigning between A.D. 222-235. The female figure with outstretched arm on the side of No. 1 altar is probably intended for one of the goddesses,

to whom, in conjunction with another female deity, whose name commences NEM . . . . we have, I think, a third dedication, on a small altar, preserved in the Museum of the Society, and which also came from *Borcovicus*. It is not given in the *Lapidarium Septentrionale*, but is No. 654 in Dr. Hübner's work.

It is necessary to say, also, that in Orelli 1,964, and Henzen 5,614, we have dedications to a male deity named *Bedaius*; but this was probably derived from *Bedavium*, a town of Noricum.

From the foregoing remarks it will be seen that my expansions and translations of the inscriptions are as follows:—

No. 1. (Plate II.)

DEO MARTI THINCISO ET DVABVS ALAESIAGIS BEDÆ ET FIMINILENÆ  
ET *Numini* AVGVSTI GERMANI CIVES TVIHANTI *votum solverunt Libentes*  
*Meritis.*

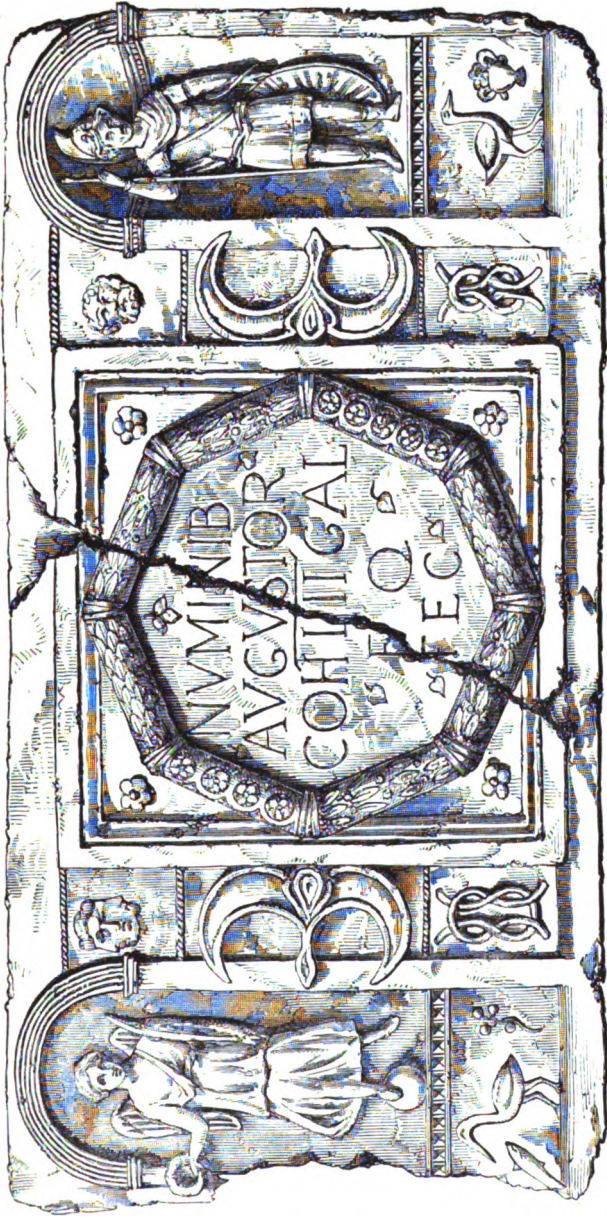
“To the god Mars Thincsus and the two Alaesiagae, Beda and Fiminilena, and to the divinity of the Augustus, the Germans (who are), Tuihantian citizens, perform their vow willingly to deserving objects.”

No. 2. (Plate III.)

DEO MARTI ET DVABVS ALAISIAGIS ET *Numini* AVGVSTI GERMANI  
CIVES TVIHANTI CVNEI FRISIORVM VERLUTIONENSIVM SEVERIANI ALEX-  
ANDRIANI VOTVM SOLVERVNT LIBENTES *meritis.*

“To the god Mars, and the two Alaisiagae, and to the divinity of the Augustus, the Germans (who are), Tuihantian citizens, of the Cuneus of Frisians, (styled) the Verlutionensian (and) Severianus Alexandrianus, perform their vow willingly to deserving objects.”

A few words regarding the portion of the semi-circular stone found with the altars: The central figure at first sight seems that of a Roman soldier, standing with spear and shield, &c., apparently flanked by Victories, each bearing a laurel wreath and palm branch. But may not the military figure be that of Mars himself in soldier's attire? One thing strikes me as singular; it is the figure of a bird, resembling a goose, at his feet. A similar bird appears at the foot of a figure of Mars on a tablet erected by the 4th cohort of the Gauls at Risingham (see Plate IV.); and again on the *umbo* of a shield found near Kirkham, Lancashire (*Roman Lancashire*, p. 207), Mars is seated with a similar bird in his front



ROMAN INSCRIBED TABLET FROM RIVINGHAM (see page 154).



I assume, of course, the Society is aware that though a *cuneus*, *cohort*, or *ala*, may be described as of a certain nationality in inscriptions, persons of other nationalities often served in them. Hence the reason for *Germani* being present in a Frisian *cuneus*. Another example is at Middleby where 100 *Raeti* (or *Rhaeti*) are named as serving in the 2nd Cohort of the Tungrians.

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(2B.)—BY MR. W. THOMPSON WATKIN.

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READ 26th MARCH, 1884.

THERE is a possibility that the *Tuihanti* may be the same people as the *Tubantii* or *Tubantes*, a tribe which we first find traces of as inhabiting part of Gelderland in Holland. Early in the first century they appear to have moved rather more to the South, as Tacitus (*Annals* I., c. 51) places them about the Southern part of the modern Westphalia, whilst in the time of Ptolemy they would seem to have proceeded still further to the South East, for he names them as inhabiting the Eastern part of the Electorate of Hesse Cassel. They are apparently named by Strabo as *Subaltii*, but this name has generally been considered erroneous and altered to *Tubaltii* by German writers.

The smaller altar, in giving us an example of the word *Cuneus*, is very valuable. It is the earliest notice of a *cuneus* extant.

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(3.)—BY PROFESSOR EMIL HÜBNER, LL.D., Honorary Member.

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READ 26th MARCH, 1884, AND REVISED AND EXTENDED TO  
30th JULY, 1884.

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WHEN at the end of November, last year, the first notice (and, as it proved afterwards, a very correct and complete one) of the discoveries made at Housesteads reached me through the kindness of our distinguished friend Dr. Bruce, I instantly perceived that once more the zeal of that gentleman and of the venerable patron of all the antiquities

connected with the Wall, Mr. John Clayton, whose fine museum at Chesters now contains the new find, had been rewarded by a really important discovery. Still, it was not quite easy to get at its true value; the text of the two inscriptions being so much effaced and so difficult to read, that it yielded only to the combined and reiterated endeavours of Dr. Bruce and Mr. Blair, who by force of many copies made in different lights, by paper impressions, and photographs, at last succeeded in establishing a text which we may safely consider as correct in the main, though there remain yet some doubtful points. It is due to the keen eyes and long experience of these two gentlemen that we may take as granted the following reading of the two inscriptions:—

DEO  
MARTI  
THINGSO  
ET DVABVS  
ALAESIAGIS  
BEDE ET FI-  
MMILENE  
ET *Numini* AVGVSTI GER-  
MANI CIVES TV-  
IHANTI

*Votum solverunt Libentes Merito.*

Which may be thus translated:—"To the god Mars Thingsus, and the two Alaesiagae Beda and Fimmilena, and the deity of Augustus, the Tuihanti, German citizens, dedicate this altar, in discharge of a vow, willingly, as they deserved."

DEO  
MARTI ET DVABVS  
ALAIISIAGIS ET *Numini* AVGVSTI  
GERMANI CIVES TVIHANTI  
CVNEI FRISIONVM  
VER. . . SER. . . ALEXAND-  
RIANI VOTVM  
SOLVERVNT LIBENTES  
*Merito.*

"To the god Mars and the two Alaisiagae and the deity of Augustus, the Tuihanti, German citizens serving in the Frisian troop, styled the Ver . . . Ser . . . Alexandrian, erect this altar in discharge of a vow, willingly, as they deserved."

The dots following the two words VER SER in the second inscription indicate the only doubtful passage yet remaining; the rest

is sufficiently clear, and the expansions of abbreviated words need no excuse or further explanation, as the abbreviations are of common occurrence and of established value. We have, therefore, two nearly identical dedications made to the same divinities by the same persons; there is only some slight difference in the designation of the two essential parts, viz., the divinities and the dedicants. The divinities are Mars Thingsus and the two Alaesiagae (or Alaisiagae, which is a difference of spelling rather than of pronunciation), styled, in the first text, by their proper names, Beda and Fimmilena. Who is Mars Thingsus, whose name occurs here for the first time, as well as that of his two companion divinities? Mars with the Teutonic nations (and Germans the dedicators, most luckily for us, call themselves) is the Roman expression of their highest divinity, the god *Tiu*; Jupiter, the Teutonic *Donar*, the northern *Thorr* seems not to have found peculiar worship by Teutonic tribes. Hence the frequent occurrence of dedications to Mars found in Germany, in the adjacent regions of Gaul and Britain; hence, too, the frequent epithets given to Mars in those countries, derived from the names of native divinities, or of localities, or of some prominent quality of the god. Thingsus seems to be a name of Teutonic origin. I mentioned the matter to my colleague in this University—Professor Wilhelm Scherer—who, after the deeply lamented death of Karl Müllenhoff, which occurred a few days ago, is at the head of German antiquarian, linguistic, and literary science. He writes to me thus about Mars Thingsus:—

“Thingsus is the Latinised form of a German adjective, which does not now really exist in any of the Teutonic languages, but whose former existence may be traced without any difficulty. This adjective would be derived from a substantive which occurs in all Teutonic languages under the form of *thing* or *ding*, in the old Langobardic tongue under the form of *thinx*, and which is the Teutonic technical term for the old Teutonic *concilium* mentioned by Tacitus in the *Germania*, c. xi. and xii.” Thus the adjective transformed in Latin into *Thingsus*, must have signified “belonging to the assembly of the people—connected with the assembly of the people;” and we may call Mars Thingsus the assembly god, or *Mars comitalis*. But what is the relation which subsists between the god of war and the assembly of the people? We know that the old Teutonic *concilium* and *exercitus* are identical. Tacitus



(*Germ. c. vii.*) says, "Ceterum, neque animadvertere, neque vincire, ne verberare quidem, nisi sacerdotibus permissum; non quasi in poenam, nec ducis jussu, sed velut deo imperante, quem adesse bellantibus credunt." Jurisdiction is vested in the priests. It is theirs to sit in judgment on all offences. By them delinquents are put in irons and chastised with stripes. The power of punishing is in no other hands. When exerted by the priests it has neither the air of vindictive justice nor of military execution; it is rather a religious sentence, inflicted with the sanction of the god, who, according to the German creed, attends their armies on the day of battle. And also, speaking of the *concilium*, Tacitus c. xi. says, "Silentium per sacerdotes, quibus tum et coercendi jus est, imperatur." Silence is commended by the priests, who still retain their coercive authority. Therefore the priests punishing in the assembly of the people do so as authorised by a god ("velut deo imperante"). And this god, as we learn from our inscription, is the Teutonic Mars, that is to say Tiu or Tius, the direct descendant of the old Aryan Dyâus, the *Zeus* of the Greeks, who is also the assembly god, *Zeus Agoraios*. We first translated Thingsus by "belonging to the assembly of the people—related to the assembly of the people"; now we would say more exactly, Mars is probably called Thingsus as the president of the *concilium* in whose name the priests bade silence and punished. Thus, he is in near relationship with the Scandinavian *Forseti* (signifying president), the god of judgment. See Tacitus, *Germ. c. xii.*, "Licet apud concilium accusare quoque, et discrimen capitis intendere." In this council of the State accusations are exhibited, and capital offences prosecuted."

So far Professor Scherer. I adjoin a few words about the representation of Mars Thingsus on the third of the monuments discovered at Housesteads, a non-lettered one. The semi-circular sculptured stone, which may have formed an ornamental entrance into a small *œdicula*, shows in the middle a standing warrior, whom we may take for Mars Thingsus as already pointed out very judiciously in Mr. Watkin's paper. He seems to bear (the photograph before me is not very clear) the usual Roman armour: lorica, helmet, shield, spear. Curious are the ornaments depending, so far as I can see, from the sides of his helmet; are they the crest of it? A careful examination of the original will explain, I am sure, the detail. Curious also is the

bird sitting at the foot of the god on the right hand side. Mr Watkin, also very judiciously, has paid attention to the *Garstang umbo*, now preserved in the British Museum, on which Mars, sitting on his throne, holds in the left hand a standard, on (or near to) which a similar bird is figured sitting. Whitaker, who first edited that curious monument, calls it "a bird which has more of the character of a goose than might have been expected in so dignified a situation." Mr. A. S. Murray of the British Museum, however, who was kind enough to examine the original for a paper of mine on "Roman Shields and their Umbones" (in *Archæologisch-Epigraphische Mittheilungen aus Oesterreich*, vol. ii., 1878, p. 112), calls it confidently a swan. The swan, especially the singing black swan, has many relations to old northern mythology. But I shall not enter into the details of them here. To form a correct judgment about the other two divinities the female figure on the left hand side of the larger altar may be examined, and the third of the monuments found at Housesteads—the semicircular bas-relief—may again be taken into consideration. The female figure on one side of the altar (there is none on the other side, though we might expect one), fully clothed in the Roman way, with a diadem on her head (so far as I can judge from the photograph), stands upon a pedestal, stretches out the right hand and has the left depending by her side, holding no emblem or symbol; she has no wings. The bas-relief shows, beside the Mars Thingsus, two figures in a state of suspension, but with no wings, each holding in the elevated hand what may have been intended for a sword, or a stick, or even a branch (it is rudely cut and only sketched), and in the depending hand a wreath. The figure on the right hand side, of which there is only remaining the right hand with the branch, was most likely intended to correspond exactly with that on the left, which is preserved in full.<sup>1</sup> I think it strange that it is represented entirely naked; or was it intended by the unskillful provincial sculptor to indicate in this way a thin, tight fitting, short garment?

<sup>1</sup> I take from a kind letter of Mr. Clayton, dated June 26th, 1884, the following note:—"The work of excavation in the locality [of the Housesteads find] was resumed last week. The missing portion of the sculptured stone was recovered in somewhat superior condition. The nude figure does not appear to be supported, but rather to be floating 'in the azure field of air,' and the garland or chaplet held in one hand is more distinctly shown than in the other part of the stone first discovered. The two portions have been re-united by a skilful artisan, and the whole is now satisfactory."

But who were the two *Alaesiagae*? There is a difficulty, in the first place, in the fact that besides the more general name of *Alaesiagae* they bore an individual name each. Instances of such a combination of a general with an individual name may perhaps exist, though up to the present time I am not aware of any. But there is no want of names of divinities, male and female, which have a very individual aspect. I quote a few females from British inscriptions, viz., the *dea Ancasta* of CLAUSENTUM, Bittern (C.I.L. VII, 4), the *Setlosenia* of UXELLODUNUM, Maryport (C.I.L. VII, 393; *Lapidarium*, No. 875; and see woodcut below), and especially the *dea Harimolla*,



at the same Caledonian station of Birrens, where the *dea Ricagambeda* was worshipped by the *pagus Vellaus militans cohorte II Tungrorum* (C.I.L. VII, 1072), and the *dea Viradesthis* by the *pagus Condrustis militans cohorte II Tungrorum* (C.I.L. VII, 1073). It is highly probable that the two *Alaesiagae* were quite similar divinities. Their

names *Beda* and *Fimmilena* (the datives in *e* for *æ* are instances of a rustic spelling of the Latin declension not unfrequent, especially in provincial inscriptions, from the end of the second century downwards), together with *Harimella*, *Ricagambeda*, and *Viradesthis*, must remain for the moment unexplained. But it is by no means improbable, that further inquiry will succeed to explain the true meaning of their peculiar names and their original relation to Mars Thingsus. With *Beda* Mr. Watkin has compared the *pagus Bedæ* in Lower Germany.

Thus far the three divinities of the recently discovered monuments can be explained; there remain the dedicators. The *Germani cives Tuihanti* are to be reckoned amongst the not very large stock of ancient German tribes whose names survive in a slightly altered form. Professor Scherer, in writing to me about them, says:—“*Tuihanti* (pronounced *Twi-anti*), the *h* inserted as in *Baduhenna* (see Müllenhoff in the ‘*Zeitschrift für deutsches Alterthum*,’ 9, 241), is the name of a territory in the Netherlands, now called Twente or Twenthe (south-western part of the Dutch province of Over-Yssel, close to the Prussian frontier, with the towns Oldenzaal and Enschede).” This is a highly interesting addition to our knowledge of ancient Germany, for which we are indebted to Professor Scherer’s happy perspicacity.

As the Vellavi and the Condrustes, also Batavian tribes, serving as soldiers in the Tungrian cohorts, as a *pagus*, who worshipped their respective divinities, and as the *Texandri et Sunici vexillarii cohortis II Nerviorum* of an altar of PROCOLITIA (Ephem. Epigr. III, p. 134, n. 103), so the *cives Tuihanti* served in a corps of Roman soldiers, styled *cuneus Frisiorum Ver . . . Ser . . . Alexandrianus*. About the middle of the third century the great change in the organization of the Roman army, afterwards completed by Diocletian, begins just at this period to show itself in the names of some of the auxiliary troops. Instead of *cohortes* and *alae*, we find *numeri* and *cunei*. I shall not enter on this occasion into a discussion of the real meaning of this change of names, for the question has not yet been entered upon, and can be solved only after collecting the materials from all the provinces of the Roman empire. In Britain we have, for instance, a *cuneus Frisiorum Aballavensium* at Papcastle (C.I.L. VII, 415, 416, *Lapidarium* Nos. 906, 907; and see woodcuts, pp. 162 and 164) in the time of Gordianus (A.D. 242), which



assumed afterwards the surname of *Philippianus* (Ephem. Epigr. III. p. 130). Quite in the same way our *cuneus Frisiorum* assumed the honorary name *Alexandrianus*, which is written in full and admits of no doubt. But this name which supplies us with the date of our inscription—viz., the reign of Severus Alexander (A.D. 222–235)—is hardly ever given alone, but nearly always combined with the other surname of that Emperor, Severus. Therefore there can scarcely be any doubt that an abbreviation of this second name has been given, or at least was intended to be given, in the inscription before that of *Alexandrianus*. If there is really SER on the stone, as there seems to be, two ways of explanation for that unusual form are open. It may be considered either as a mere blunder of the stone-cutter for *SEVERiani*, or rather for *SEBERiani*—a rustic spelling not altogether unusual, or *Serianus* may also be taken as a rustic contraction from *Severianus*, to be compared with *consuerunt* for *con-sueverunt*, and *deinus* for *divinus*; æ v between two vowels in Latin of the early and late epoch is often left out in pronouncing and spelling. Which of the two ways of explanation may be considered the safer must be left to grammarians for final decision. Now there remains the word VER. Mr. Watkin takes it for an abbreviation of a name which in the list of stations on Hadrian's Wall

is given by the anonymous geographer of Ravenna. This list of routes, taken from a Roman map of about the third century, similar to the *Tabula Peutingeriana*, but translated first into Greek, and afterwards, about the end of the seventh century, retranslated into Latin by an utterly ignorant writer, contains indeed an abbreviated list of the stations *per lineam Valli*, similar to that of the *Notitia Dignitatum*. In the *Notitia* (Occid. XL, p. 211, 39-41 in Seeck's edition) we have an index of the troops stationed there in this order:—

*Procolitia*

*Borcovicio*<sup>1</sup>

*Vindolana*.

The Ravennas<sup>2</sup> gives

*Brocoliti*

*Velurtion*

*Vindolande*.

There can be no doubt, therefore, that by his corrupt *Velurtion* he meant *Borcovicium*. That there was in the south of England, near *Aquæ Sulis*, Bath, a mansion named *Vertucione* in the Antoninian Itinerary, is of no consequence at all; for that a military corps, garrisoned at *Borcovicium*, should have assumed a local surname from a distant place, is quite inadmissible: if the *cuneus Frisiorum* stationed at *BORCOVICIUM* had such a name at all it must have been *Borcovicien-sium*, as another *numerus* of the same tribe stationed at *ABALLAVA*, Papcastle, bore rightly the name of *Aballavensium*. Mr. Watkin's explanation of the *VER* cannot be accepted (unless we suppose that an older form of the name of the station, *Vercovicium*, may have existed); it may be added that local names, generally, according to a very true feeling of convenience, are not abbreviated in epigraphical texts, except in the non-essential parts of the word. But I do not hesitate to confess that I do not know what it is. I thought of a blunder of the stone-cutter, who may have given *VER.SER* instead of *SEVER*; stone-cutters have occasionally strangely misinterpreted the texts

<sup>1</sup> This is, as I observed twelve years ago in the *Corpus*, the spelling of the best manuscripts. The inferior ones only give *Boreovitio* and *Borcovitio*; none *Borcovico* (familiar now to English antiquaries as the form given by the Italian editor of the *Notitia*, Pancirolus), as may be seen from Seeck's edition, the most recent and most correct, Berlin. 1876, p. 211.

given to them for incision: But I prefer, instead of indulging in still wilder fancies, to exercise the more difficult *ars nesciendi*. This is what I can say for the present about the new epigraphical texts, which are certainly highly important ones.

#### POSTSCRIPT.

A short time later, when this paper was only printed in the newspapers, I gave its substance for the first publication of the newly-discovered monuments in Germany to the *Westdeutsche Zeitschrift für Geschichte und Kunst* (Vol. III, 1884, p. 120, under the title of



*Allgermanisches aus England*), and Professor Scherer explained his grammatical and historical opinions about the *Tuihanti* and the *Thingsus* and the *Alaesiagae* in a paper read before the Royal Academy of Sciences of Berlin (*Sitzungsberichte der Berliner Akademie*, 1884,

p. 571), in which he pointed out that *Beda* and *Fimmilena* had to be considered most probably as personifications of some of the prominent tasks imposed by Mars Thingsus, and therefore as his companions, the one signifying the bidding or command, the other the quick and clever achievement of the command. At the same time Professor Mommsen proposed the text of the two inscriptions, taken from the newspapers and from Mr. Watkin's article, in the philological journal *Hermes* (Vol. XIX., p. 231), in order to show that the name of *cuneus* given in these inscriptions and in that of Papcastle, which is only a few years younger (C.I.L. VII, n. 415—Ephem. Epigr. III, p. 130, and *Lapidarium*, p. 456, n. 907; and see woodcut, p. 164), to the number of Frisian horsemen, occurs here for the first time in Roman epigraphical and antiquarian tradition, long before the Constantinian reform of the Roman army. It seemed not accidental that Tacitus in his *Germania* (cap. VI.) says of the Germans: *acies per cuneos componitur*. To which Professor Scherer has added some more indications about the *cunei*, a designation of smaller numbers of cavalry not unfrequent in the *Notitia Dignitatum*. All these curious observations, together with some further explanations of the *numen Augusti* worshipped in Britain at the side of other, especially local, divinities, on the other names of the *cuneus Frisiorum*, which seem to have been only *Severianus Alexandrianus* (an explanation approved also by Professor Mommsen), and on the name of the station (*Borcovicium*, to be compared to *Longovicium*, not *Vercovicium*), are exposed in a second article of mine in the above-named periodical, the *Westdeutsche Zeitschrift für Geschichte und Kunst* (Vol. III, 1884, p. 287), to which Professor Scherer has contributed a new and very interesting note, which I think proper to adjoin in his own words:—

“I am indebted to Professor *Heinzel* in Vienna for having shown me the right way to explain the names *Beda* and *Fimmilena*. *Beda* has to be referred to the *Bodthing*, *Fimmilena* to the *Fimelthing* of the Frisians. *Bodthing* is the general court of justice, to which there was given, with the Frisians, a bidding (*beda*, *bith*, afterwards *bod*, the German *Gebot*). *Fimelthing* is the ‘movable’ judgment, which did not take place regularly, but only when there was a special want for. It was also styled *Nachgericht*, or *Afterding*, and had some other names besides, as *Springding* (see *Thudichum, Gau- und Mark-*



*verfassung*, p. 62, and, respecting a possible relation of the Fimelthing to the well-known German *Vehme*, *Jac. Grimm's Rechts-Allerthümer*, p. 838). The two *Alaesiagae*, therefore, are representants of the reverence due to Tius Things in the national assembly; they are the divinities of the peace of the 'thing,' Beda for the Bodthing, Fimmilena (or rather Fimilena) for the Fimelthing. I gave a fuller explanation of this interpretation in a paper read before the Academy of Berlin, on May 29th, but this paper will not be printed; I think to give it a still fuller development and to publish it in the '*Zeitschrift für deutsches Allerthum*.'

English readers will, I think, be thankful to Professor Scherer for the curious information about the unexpected illustration of old Teutonic institutions to be derived from the recently discovered Housesteads monuments.

E. HÜBNER.

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(4).—BY PROFESSOR GEORGE STEPHENS, OF COPENHAGEN,  
(Honorary Member.)

F.S.A. London and Edinburgh; Hon. Dr. of Letters (Cambridge).

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MY DEAR MR. BLAIR,

Many thanks for the revise ("Roman Monuments at Housesteads") you so kindly sent me. It strikes me—thanks to Mr. John Clayton, Dr. Bruce, and yourself on the one hand, and to Professors Hübner and Scherer on the other—that these two costly stones are now understood, and will be greeted as of special interest in illustrating the god-lore of our Scando-Gothic forefathers.

Possibly I may be allowed to draw yet another little straw to the stack.

Besides a tiny nibble at *GERMANI*, which I think more likely to be *GERMANIÆ*, I would wish to say some words on *THINGSO* and the *Nymphs*.

In my late paper, "Scholia to Prof. Joh. Steenstrup's 'Danelag,'" (in Part 3 of 'Blandinger,' published here by the Universitets-

Jubilæets Danske Samfund) I have collected ancient *Runic* examples of the word ÞING (THING) used in the same sense as at Housesteads, namely, for BATTLE.

As the valuable linguistic publications of this Society are rare in England, I beg to extract the substance of these remarks.

“The Scando-Gothic word ÞING had many meanings, always fluctuating, as usual, in the different folk-lands. Among these in Scandinavia was the particular sense of MOOT, MEETING, in a friendly or unfriendly sense. Thus, on one side a *love-meeting*, *lovers’* interview; on the other a *foe-meeting*, *battle-moot*, combat. This latter signification is frequent in Icelandic, both singly and in compounds, but it has also been found on Swedish rune-stones. The first of these is the Kålstad stone in Upland, and it is one of the best preserved and most authentic in all the North. The inscription as given by me in the *Archæologia* (London, Vol. XLIII, p. 117) in 1871 was excellent. So good were my materials, among them R. Dybeck’s Folio, No. 21, it has *only one* error. It has since been found that the **z** in ÞIKA-LIÞIE was a mistake, the last mark being a final stop (+), not a stung z (+). The whole rendering therefore is:—

“‘STERKAR AUK HIORUARÞR LETU REISA ÞESA STEIN AT FAÞUR SIN KEIRA, SUM UESTR SAT I ÞIKA-LIÞI. KUÞ HIALBI SALU.’

“‘STERKAR EKE HIORUARTH LET RAISE THIS STONE AT [*to*] FATHER SIN [*their*] KEIRI, SUM [*who*] out-WEST [= *in England*] SAT IN *the-THING-LITH* [*the body-guard*]. GOD HELP *his* - SOUL.’

“Again on the Hasle block, W. Gotland, Sweden [Lilj. 1327, Baut, 979):—

“‘BRANTR RISÞI STIN ÞINSI IFTIR AOSMU, BRUÞUR SIN.  
SAR UARÞ ÞREBIN  
O TUSTI TKI [= TIKI].’

“‘BRANT RAISED STONE THIS AFTER AOSMU [? = ANSMUND, OSMUND], BROTHER SIN [*his*].

SA [*he*] WORTH DREPEN [*was slain*]  
ON [*in*] *the-TUSTI-TING* [*fight*].’

“The broken and defective Aska stone, Södermanland, Sweden (Dybeck, 8vo 17) ends:—

“‘[*han anda*]ÞIS  
AUSTR [AT ÞIKUM].’  
“‘[*he out-ONDED* = *died, fell*]  
out-EAST AT [*in*] *the-THINGS* [*battles*].’

“This is exactly paralleled by the Fredriksdal stone, Södermanland (Dybeck, 8vo No. 1) :—

“KANUBHA LIÞ RAISA STAIN ÞANSA HIBTIR KULAIT, BRUÞUR SIN.  
HAN ANTAÞIS  
AUSTR AT ÞIKUM.’

“In the same way on the monolith at Husby, in Södermanland (Lilj. 935, amended by later drawings), we have :—

“‘ I AUSÞIKI  
IN EAST-THING [*campaigns in Russia*].’

“We have also the Runish names ÞIKBÜRN [*Breda*, Upland], ÞIKFASTR [*Orsunda*, Upland], ÞIGSLA [*Arhus*, Denmark], as well as the parchment names THYGHULFUS (Dipl. Svec. 2, 602) THINGOLFUS (Dipl. Svec. 1, 700], undoubtedly, as I think, BATTLE-BEAR, FIGHT-FAST, WAR-SLAY [*bold*], COMBAT-WOLF.

“But this ÞINGA-LIÞ [*battle-troop*] can of course be shortened into LIÞ, or LIÞ can be used for the fuller ÞINGA-LIÞ. This we can see from the Täckhammar grave-pillar. Södermanland (Liljegren, No. 892, corrected by later transcripts) :—

“‘AUBIRN RAISÞI STAIN ÞANSI AT KARI. HAN UARÞ TAUÞR OKLATI I LIÞI.’

“‘AUBIRN RAISED STONE THIS AT [*in minne of*] KARI. HE WORTH DEAD [*died, fell*] *in-ENGLAND*, IN *the-LITH* [*the household troop*].’

“Add a costly formula on the broken Vaksala stone, Upland (Lilj. 194, Baut. No. 394), it ends :—

“‘NIR [HAN] I L[LIÞ] STÞKIR.’

“‘WHEN-AS HE IN *the-LITH* [*war-levy*] STEEGS [*steps, treads = when he joins the militia called out for foreign service.*].’

“This last stone tells us that it was raised by the soldier TO HIMSELF QUICK, as was often done. *Living* folk raised their own minne-stone, when they were not sure it would be done by other people—as when they had no near kin, etc.”

Thus, in my eyes, DEO MARTI THINGSO is more fully and exactly TO THE GOD TIW THE WARRIOR. If so, it confirms and clenches from Runic-Scandinavia the happy and masterly identification of Professor Wilhelm Scherer.

Perhaps I may also throw some light on the two Alæssian heroines, BEDE and FIMMILENE, both in the dative, the one a noun, the other formed as a Latin adjective.

BEDE, whose Latin nominative would be BEDA, I look upon as a feminine personification, and in fact the well known antique Scando-Gothic word, Ohg. BATU, BADU, PATU, PATA; O.-Engl. BEADU, BEADO (gen. BEADWE), Norse-Icelandic, BÖD (gen. BÖDVAR), *battle, strife*. We have a crowd of such names in the Eddas, &c.; as borne by goddesses or nymphs of war, and some of them, such as HILD, GUNN, DIS, &c.; are common in other Scando-Gothic dialects. This BEDA will therefore quite simply be another synonym for *Bellona*.

As I think we may safely handle the -ENE in FIMMILENE as a mere Latin adjective ending, the word itself is FIMMIL. I take this to be another well-known olden Scando-Gothic vocable, the extinct N.-Icel. FIMBUL, *strong, mighty*. See the word in Cleasby-Vigfusson's Icel.-Engl. Dictionary, and compare the modern German FIMMEL, *an iron bar*, the modern Swedish FIMMEL, *a sledge-hammer*, &c. Consequently FIMMILENA would mean *the heavy spear wielder, the mighty mace-bearer*.

If this be right, both these nymphs were Old-Frisian or Old-Northern Walkyries, choosers of the slain, messengers of the war-god to and from Walhall.

In any case we here get fresh helps to understanding the Scando-Gothic mythology, and these two Romano-British altars thus become doubly valuable to ourselves, as well as to our Scando-Gothic kinsmen.

GEORGE STEPHENS.

*Cheapinghaven, Denmark,*

*April 30th, 1884.*

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(5).—BY MR. JOHN CLAYTON, V.P., F.S.A.

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READ ON WEDNESDAY, JULY 30TH, 1884.

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At the monthly Meeting, held in December last, the writer of this paper brought under the consideration of this Society three objects of Roman antiquity then lately dug up at the station of Borcovicus. The first, a statuary group, of which, however, a considerable portion had been detached, the main feature being a statue in the garb of a Roman legionary soldier, and two altars apparently dedicated to Mars by

German soldiers serving in the Roman army in a Frisian battalion ; and inasmuch as a Teutonic epithet is applied to the god, and two Teutonic divinities are coupled with him, it seemed expedient to the Society to submit these objects to the consideration of the authorities of the University of Berlin. In the meantime, Mr. Thompson Watkin, of Liverpool, the author of *Roman Lancashire*, a diligent and persevering antiquary, favoured us with a paper on the subject, which was read at our monthly Meeting in January last. We subsequently received an exhaustive paper from Professor Hübner of Berlin, one of the learned men selected for the compilation of the great work the *Corpus Inscriptionum Latinarum*, who writes English correctly, and speaks it fluently. His paper was read at our monthly Meeting in March last, and has since been revised by him and extended up to the present time.

In the month of June last the resumption took place of the work of excavation at Borcovicus, which was promised at our meeting in December last, when the first object discovered was the missing portion of the sculptured stone, being one side of it, which was found to be less injured by time and exposure than the other side, and it is now clear that the martial figure in the centre had on each side of him a nude figure apparently floating in air, holding in one hand a palm branch, and in the other a garland or chaplet. The pencil of our colleague and secretary, Mr. Blair, has supplied us with an accurate drawing of this portion of the group.<sup>1</sup>

The excavators next came upon a Roman well filled to the brim and to an extent of more than three feet above it, with accumulated earth, in which was found a copious spring of pure water, affording one of many examples of the appreciation by the Romans of the numerous springs which gush from every hill and flow through every valley of western Northumberland. The excavators then exhumed two altars of hewn stone very carefully finished, and ready to receive inscriptions. It seems to have been the practice of the priests of the Pagan temples to keep in store blank altars till they met with a customer who would pay for the privilege of inscribing them. It will be remembered that in the Well of the Temple of the goddess Coventina there were found a dozen blank altars.

<sup>1</sup> This fragment has been replaced and successfully reunited with that portion of the statuary group which was originally found, and which has enabled the engraver to complete the illustration.

On opening out the grass-grown ruins of the Temple of Mars, it was found that our utilitarian predecessors of the middle ages had removed for building purposes a large proportion of the building stones, leaving behind them some of the latter and a large heap of rubbish. The remaining stones have been removed and the rubbish examined, without meeting with other objects.

Several exploratory trenches were cut in various parts of the Chapel Hill, but no buildings could be found *in situ*, and the very foundation stones had been taken up and removed. After four weeks of labour, the excavators took a final leave of the Chapel Hill of Borcovicus.

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## APPENDIX.

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THE following is an abstract by Dr. Hodgkin, of Professor Scherer's paper referred to by Professor Hübner (p. 157):—

The paper, which is an important one, was contributed under the title of "Mars Thingus" to the Royal Prussian Academy of Science at Berlin (8th May, 1884.)

The title of the paper is suggested by the two altars recently discovered at Borcovicus, and dedicated (1) "To the god Mars Thingus, and the two Alaesiagae, Beda and Fimmilena, and the Numen of Augustus, by the German citizens, the Tuihanti." (2) "To the god Mars, and the two Alaesiagae, and the Numen of Augustus, by the German citizens, the Tuihanti, the Cuneus of the Frisians, named after Severus (?) Alexander."

Almost every word in these inscriptions is an enigma, but it is the opinion of several German experts that the solution of these enigmas is not hopeless, and may throw an interesting light on some questions of Teutonic Archæology.

1.—The CUNEUS of the Frisians. Scherer appears to agree with Hübner that the adoption of the term *cuneus* into the Roman army marks the influence of German military usages brought in by the *federati*, and in this point of view it is interesting that the first Cuneus that we read of in the Imperial army should be a *Cuneus Frisiorum*. For the employment of the Cuneus among the Germans, see Tacitus, *Germania*, VI. VII. Scherer thinks that in the barbarian armies each nationality (*Civitas*) furnished one Cuneus, larger or smaller of course, according to the size of the political unit which equipped it.

2.—The TUIHANTI, according to Scherer, occupied the district now known as *Twente* in the Netherlands. *Twi*=Two; *H* is a mere Roman corruption; *Anti* is as yet an unexplained termination, but is found also in the name *Thrianta*, which appears to be compounded with *Three* as Tuihanti with Two.

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3.—The most interesting name in the inscriptions is that of *MARS THINGSUS*. Of this second word Scherer considers the root to be *thingsa*, a similar form to the Langobardic *thinx*, but best known under the form *thing*, the almost universal Teutonic word for a *public meeting*. What our Saxon ancestors called a *Folk-mote*, was by most of the German tribes called a *Folksthing*. We know from Tacitus (*Germania*, c. VII.) that the public meeting of the tribe was placed under the special protection of the gods, and that the priests had a great share in conducting its deliberations. [This was probably done for the preservation of order, and to prevent the blood-feuds from leading to a "free fight" on such occasions.]

After a discussion, too long to be here reproduced, Scherer decides that *Thingsus* is not the name of a separate god, but an epithet of *Tius*, who, as is well-known, is the Teutonic equivalent of Mars (whence our *Tuesday* is the translation of *Dies Martis*). It is singular, however, to find the war-god made the custodian of the peaceable public meeting. This and other considerations lead Scherer to the conclusion that we have here the effects of a great religious revolution in the dawn of Teutonic history. In later times Odin is the All-father, the Supreme Ruler of gods and men, holding the place of the Greek Zeus. But in earlier times, as he contends, the Supreme Ruler was *Tius*, whose very name is connected with *Zeus* [and *Deus*?]; and it was in this capacity that he was probably made the president of the rude Parliament of his worshippers. When, afterwards, Odin (whom Tacitus looked upon as the German equivalent of Mercury) was elevated to the supreme place in the Teutonic Pantheon, and *Tius* was degraded to the secondary rank of a mere war-god, he still, as Mars, retained his connection with the popular assembly. Thus we get *Mars Thingus*.

4.—As for the *ALAIISIAGAE*, Scherer is not able to offer any very definite conclusion. Philologically, the name may mean "the all-honoured ones." *BEDA* may be the personification of prayer [compare the German words *bitte* and *beten*, and our own *bedesman*.] *FIMMILENA*, for grammatical reasons, is very puzzling. He suggests, but with much hesitation, that it may be connected with an Old Norse word *FIME*, "clever, skilful."

He looks upon the *Alaisiagae*, not as Valkyr-maidens, handmaids of slaughter, but as the all-honoured goddesses of order and eloquence, who ensure that the *thing* shall be held in a proper manner, and enforce the execution of its decrees [in fact a kind of deified "Usages of Parliament."]

He then discusses the effigies on the altars, which, he thinks, at least do not contradict his hypothesis. Of the two figures on either side of *Mars Thingsus*, one, according to Hübner, holds a wreath\*; this is the honour which the goddesses can bestow: the other a staff or sword; this represents the discipline which they enforce.

The writer modestly puts these conjectures forward for what they may be worth. He is assured by a Celtic scholar, Mr. Zimmer, that at least no safer footing for the interpretation of the names can be obtained from Celtic etymologies. Meanwhile, "Stubborn doubt is in such matters better than over hasty belief."

\* Both figures hold wreaths.



CAMPESITR  
SACRWAETI  
MARCVS  
DEGALLENVS  
VOCONTI  
V·S·L·M

DEO·SILVAS  
NO·PRO·SA  
LVTE·SVA·ET  
SVORVM·CAR  
RIVS·DOMITI  
ANVSS·LEGXX  
VV·S·L·LM

Nº 2

*Newstead, 1783.*

Nº 1

*Newstead, 1830.*

ROMAN ALTARS, ROXBURGHSHIRE.





ART. XXXI.—*On (1) a Roman Altar, and (2) a Roman Sepulchral Slab recently found at Carlisle : with some Notes on (3) the Roman Bagpiper, and on (4) a figure found at Bewcastle in 1765 and now at Netherby.* In various Letters, with Notes by THE EDITOR.

*Read at Carlisle July 23rd, 1885.*

Town Hall, Carlisle, Dec. 1st, 1884.

(1) To H. A. MCKIE, ESQ.

DEAR Sir,—On Wednesday last as the men at the gravel pit were dredging for gravel they came across a heavy stone about twelve feet deep from the surface, and in a position one hundred yards north-west of the Castle at Windy Corner. On the stone being brought to the bank, I discovered it to be curiously marked with an urn. Unfortunately, part of the stone was broken off. I have given instructions to the men to try and recover the piece that is missing; as yet they have not been successful. I had the stone brought to the Town Hall, where it can now be seen at any time.

I am, dear Sir,

Yours truly,

THOMAS ORMISTON.

This altar is now in the Carlisle Museum: unfortunately the missing portion is the front of the altar, whereon would be the inscription. Windy Corner is the north-west angle of the bluff on which the Castle of Carlisle stands, where a steep path descends to the Castle Saucerries.

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Lowther Street, Carlisle, 24th March, 1885.

(2) MY DEAR DR. BRUCE,—For some time past excavations for building purposes have been in progress in  
Carlisle

Carlisle on a site known as the Spring Garden Bowling Green, and situate on the east side of Lowther Street, at its northern end. It therefore lies immediately outside the north-east angle of the Roman or mediæval city. With the exception of a small public house and some sheds this site has never been built upon. It was a garden and bowling green in 1745, when its hedges were cut down for fear they might give shelter to the Highlanders.

I have watched the excavations with interest. Over most of the area there was a thin stratum of garden soil, while the earth below had never been disturbed. Close to Lowther Street a trench, filled up with mud and miscellaneous matter, marked the city ditch, which was open in the memory of many now living.\* On the north side of the garden was found a deep pocket of made soil, in which was the slab I am about to describe. Many animal bones, including, it is said, the skeleton of a donkey, were found here; and also two skulls, which I did not see, but which are said to be human. The slab was in this pocket: it was in an inclining position, face upwards, at an angle of about 45° with the horizon. Most unfortunately, before its nature was suspected, a cart passed over it and broke off the top of the stone, which was at once knocked into fragments, and either built into foundations or pitched away—at any rate, it cannot be found.

The extreme height of the slab is now four feet eight inches, and breadth three feet two inches. It is of considerable thickness and weight, and is of the local soft red sandstone. A deep alcove is cut in the upper part, in which is a figure—now headless, the head and the top of the alcove having been destroyed by the cart. The height of the figure is two feet two inches. It represents a child in upper and under tunic. The under tunic reaches to the

---

\* Among the mud in the city ditch several broken wine bottles were found, of a shape in vogue from mediæval times to beginning of the last century. Owing to decay of the surface, the glass of which they were made displayed most beautiful iridescent colours.

little

little feet, which peep out beneath it, and its tight sleeves come down to the wrists; the upper tunic comes to the



knees,

knees, and has large sleeves reaching to the elbows. A girdle is round the waist, and a large scarf or comforter has been wrapt round the child's throat and chest to protect it from the cold. The child probably died of bronchitis. The costume, if in woollen material, would be at once, warm, sensible, and convenient. The left hand is raised to the breast, the right, extending downwards, holds a fir-cone.

Below the figure a panel is cut in the stone, two feet two inches broad, by one foot high, and having on each side the well-known dovetail projections. On this is

D I S  
V A C I A I N F  
A N S A N I I I

The letters are unusually distinct, though before the stone was washed I had some doubt as to the final I I I, as a flaw in the stone made it look like UI (not VI); but after the stone was washed and placed in the museum, under strong light, both sun and gas, the I I I came out clear.

I venture to read this—

VACIA INFANS AN [NORUM] III.

“Vacia, an Infant of three years;”

“Vacia” occurs on a slab found at Great Chesters (*Lap. Sep.*, 282), which is expanded as—

D[IIS] M[ANIBUS]  
Æ[IO] MERCU-  
RIALI CORNICUL[ARIO]  
VACIA SOROR  
FECIT.

(3) You will be glad to hear that the Roman Bagpiper has made his appearance in the Museum. I had him brought from Stanwix in October last; but, owing to his weight—over half a ton—we dare not take him up stairs and



and over the floor. However, a few days ago, we opened a back entry, and the Corporation workmen hauled the piper up with tackle to a safe place, with a cross wall under

under him. He is much disfigured with tar from the water butt, which he latterly supported.—I remain, yours truly,

RICH. S. FERGUSON.

(4) At Netherby is a stone on which is represented a seated figure. We reproduce the engraving from the *Lap. Sep.*, No 785, where the stone is stated to have been found



at Netherby; but in an album belonging to Society of Antiquaries is a drawing of this stone and under it the following note. "Drawing of a stone found recently at Bewcastle and removed to Netherby, 1765."

CATALOGUE OF THE INSCRIBED AND SCULPTURED ROMAN  
STONES IN THE POSSESSION OF THE SOCIETY OF ANTIQUARIES OF  
NEWCASTLE-UPON-TYNE.

No Museum is so rich in the memorials of the dominion of the Romans in Britain as that in the Castle of Newcastle. The material employed in the formation of these statues and slabs and altars—sandstone—is unquestionably inferior to that of which the lapidarian treasures of the Vatican consist; and they are, for the most part, immeasurably below them in artistic design and skilful execution. To Englishmen, however, they have an interest which all the glories of the Vatican and the Capitol can never surpass. They fill up a gap in our history. They give us the names and they reveal the movements and the feelings of the men who first taught the inhabitants of Britain the arts of civilized life, and gave them their earliest lessons in the equally difficult tasks of obeying and commanding. If we bear in mind, that in Italy the statues which adorned their cities were the result of the highest genius which wealth could command, and that in Britain—the furthest verge of the empire—the sculptures and inscriptions were, necessarily, often the result of unprofessional effort—the work of legionary soldiers—our surprise will be, that they are so good as they are. Do modern English soldiers leave behind them in the countries which they visit relics of taste and skill so creditable as those which the troops of Hadrian and Antonine did? Even the most shapeless of the sculptures in our Museum have their value; they speak more powerfully than historians can of the state of the Roman empire in Britain.

The wood-cuts which illustrate this Catalogue are for the most part executed in outline. They have been prepared by Mr. Utting, from drawings carefully made by Mr. John Storey, jun., the draftsman of the Society, who has, in this instance, with great generosity, given his valuable services gratuitously. When the size of the object is not specially mentioned, it is to be understood that the wood-cut is drawn to the scale of three-quarters of an inch to the foot. In most instances the descriptions have been taken from the originals; hence occasional discrepancies with the cuts will appear, for each new light brings out, in weather-beaten stones, new features. For the convenience of the student, reference is made, in the case of those stones which were known to our great authorities, Horsley and Hodgson, to the numbers which they occupy on their lists. As the Catalogue is intended for the casual



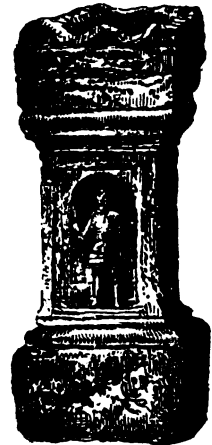
visitor to the Museum, as well as for the antiquary, some passages are inserted which the scholar may deem superfluous.

*UPON THE STAIRS OF ENTRANCE.*

1. A Figure of Hercules. It probably at one time adorned some temple in Pons ÆLII, or its vicinity, though the precise spot where it was originally exhumed is not known. It was standing in the garden of Mr. Peareth's house, in Pilgrim Street, Newcastle (now occupied by the Poor-Law Guardians), when the premises were purchased by the Newcastle and North Shields Railway Company, and was presented to the Society by the Directors of that Company May 7th, 1839. As is the case with most of the figures found upon the line of the Roman Wall, the head and every part of the statue which could easily be detached have been struck off. The lion's skin, the apples of the garden of the Hesperides, and the club, the usual emblems of the deity, will be observed.



2. An elegantly-shaped Altar. Described by Horsley; Northumberland, cv., and by Hodgson, ccxvii. It has had an inscription, which is now illegible. On one side is a soldier holding a bow; on the other is a figure dragging something resembling an amphora. This altar formerly formed the base of the market cross at Corbridge, the ancient *CONSTORITUM*. The focus of it has been enlarged into a square hole, six inches deep, to admit the shaft. The altar is 4 ft. 4 in. high.



3. The Capital of a Column of the composite order, from Housesteads, the ancient *BONCOVICUS*; the mutilated figure of a warrior; and several millstones, some of which are composed of the volcanic grit peculiar to Andernach, on the Rhine.

4. Two squared Stones, resembling those of which the gateways of the milo-castles on the Wall were built.

Hodgson, ccxcvi. 5. Presented to the Society by the late Sir Matthew White Ridley, Bart. When first noticed, they were in a garden wall at Heaton Flint Mill. Have they been originally derived from the mile-castle which commanded the passage of the Wall over the defile of the Ouseburn? One of them bears the rude and hitherto undeciphered inscription shown in the cut.



5. An Altar, without an inscription, from *BORCOVICUS*. Horsley, N. xxxviii.; Hodgson, xlii. On one side it contains a patera encircled by a garland.

6. Fragment of a Lion, reddened by the action of fire. Probably one of those represented by Horsley, N. civ. It is from *CORSTOPTUM*.

#### IN THE ORATORY.

7. A Roman Soldier from *BORCOVICUS*. Horsley, N. xlv.; Hodgson, lxii. He holds a bow in his left hand; the object in his right Horsley describes as a poniard; it more nearly resembles a rude key or small axe. A belt, crossing his body diagonally, suspends a quiver from the right shoulder. The folds of the *sagum*, or military cloak, are gathered upon his chest. His sword, which is attached to a belt that girds his loins, is on his right side; the handle of it terminates in a bird-headed ornament. The head is bare. A portion of the stone has been left to secure the head to the upper part of the niche, giving the appearance of a helmet. There is a band on the left arm probably to protect it from the action of the arrows in their flight from the bow.



8. A Figure of Victory, careering, with outstretched wings, over the round earth. From *BORCOVICUS*. *Horsley, N.*, XLV.; *Hodgson, L.* Her face is mutilated, and her arms knocked off, but the figure is otherwise in good condition.



Victory, as might be expected, was a favourite goddess with the Romans, and statues similar to the present are not of uncommon occurrence in stationary camps. The treatment of the figure in this instance resembles that upon a rare coin of Antoninus Pius commemorative of his successes in Britain. The peculiar curl of the lower portions of the drapery has many examples in the sculptures which encircle the columns of Trajan and Antonine at Rome.

9. A Roman Soldier. BORCOVICUS. Horsley, N., XLVII. Hodgson, LXIII. The figure has lost its head and right arm. His shield is gently upheld by the fingers of the left hand. Horsley remarks, "His two belts are visible crossing each other, agreeable to the description of Ajax's armour in Homer."

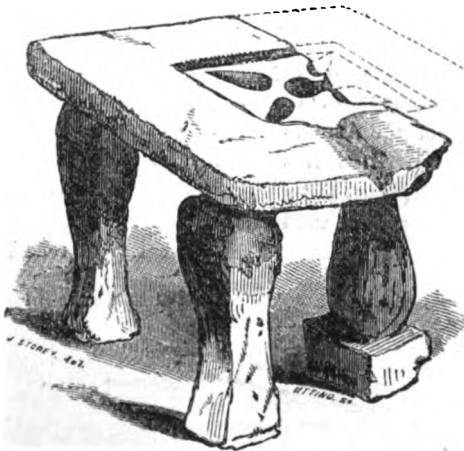
"But there no pass the crossing belts afford, One braced his shield, and one sustained his sword."—*Pope*.

His sword is on his left side, which judging from the examples in Trajan's column, shows that he was a person of some rank.



IN THE WELL ROOM.

10. This Group of objects is from BORCOVICUS. The upper slab has apparently been used as a drain in one of the narrow streets of this



military city. Two of the pedestals have probably been used in supporting the floor of a hypocaust. The third is a pilaster that has been used in a building of some pretensions.

11. This Slab, which commemorates the re-erection, in the time of Alexander Severus (A.D. 222-235), of a granary which had become dilapidated through age, was found at the Station of *Æsica*, the modern



Great Chesters. One peculiarity of this inscription is, that it bears the name of the "COH. II. ASTVRVM"; whereas the Notitia places at this Station "Tribunus cohortis *primæ* Asturum." A fragment of a tile recently found at *Æsica*, having stamped upon it the legend II ASTVR confirms the testimony of the slab, that at one period at least the Second Cohort of the Astures were settled here. At the time when the Notitia was written it may have been replaced by the First. The tablet was presented to the Society by the late Rev. Henry Wastal, of Newbrough. It is figured in Brand's Newcastle, vol. i., p. 61; Hodgson, LXXXVII. (See also p. 292.) It may be read thus:—

IMPERATOR CÆSAR MARCVS AVRELIVS SEVE-  
RVS ALEXANDER PIVS FELIX  
AVGVSTVS. HORREV M VETV-  
STATE CONLABVVM M (f)  
COHORS SECVNDA ASTVRVM SECVNDVM ARTEM  
A SOLO RESTITVERVNT  
PROVINCIA REGNANTE  
MAXIMO LEGATO.....  
KALENDIS MARTII .....

The Emperor Cæsar Marcus Aurelius Severus Alexander, the pious, happy, and august.—The Second Cohort of the Astures restored from the ground, in a workman-like manner, this granary which had fallen down through age, in the kalends of March . . . ., Maximus governing the province as (Augustal) Legate.

12. Inscribed Slab found at BREMENIUM, High Rochester, in Redesdale. Presented to the Society by Sir Walter C. Trevelyan, Bart. Described in Hodgson's Northumberland, Pt. II., vol. i., p. 139.



IMPERATORI CÆSARI MARCO AVRELIO  
 SEVERO ANTONINO  
 PIO FELICI AVGVSTO PARTHICO  
 MAXIMO BRITANNICO MAXIMO GERMANICO  
 MAXIMO PONTIFICI MAXIMO  
 TRIBVNITIAE POTESTATIS VNDEVIGESIMVM IMPERATORIAE SECVNDVM  
 CONSVLARIS QVARTVM, PROCONSVL, PATRI PATRIÆ COHORS PRIMA  
 FIDA VARDVLORVM, CIVIVM ROMANORVM EQVITATA ANTONINIANA  
 FECIT SVB CVRA . . . . .  
 . . . . . LEGATI AVGVSTALIS PROPRAETORIS

To the Emperor Cæsar Marcus Aurelius Severus Antoninus, pious, happy, august, *styled* Parthicus Maximus, Britannicus Maximus, Germanicus Maximus, \* chief priest, possessed of the tribunitian power for the nineteenth time, of the imperial for the second time, the consular for the fourth time, the father of his country ;—The First Cohort of the Varduli, *surnamed* the faithful, *composed of* Roman citizens, a military cohort, with its due proportion of cavalry attached, *and honoured with the name of* Antonine, erected *this* under the superintendence of . . . . . an augustal legate and proprætor.

The Antonine here referred to is the eldest son of Severus, commonly known as Caracalla ; he was Consul for the fourth time A.D. 213.

\* It is difficult to translate *Maximus* in these instances. Probably it was intended to intensify the epithet to which it is joined.

## IN THE GREAT HALL.

13. A Roman Soldier, much mutilated. BORCOVICUS. Hodgson, LXV. He wears a tunic, over which is thrown the usual military cloak. The tunic is bound round the waist by a thin sash, the end of which hangs down. The cloak is fastened near the right shoulder by a circular fibula. The figure was found "lying on the ridge in the hollow of the field west of the Mithraic cave." Hodgson conjectures that this and several similar sculptures found in this locality were sepulchral monuments.



13



14

14. Figure of Victory, holding in her hands an ornament somewhat resembling a *pelta* or light shield. From CORSTOPTUM. Horsley, N. ciii.; Hodgson, ccxxv. Another figure probably occupied the right extremity of the slab, and an inscription inclosed in a circular garland was placed in the centre.

15. A Roman Soldier in his civic dress; the head and feet broken off. From BORCOVICUS. He is clad in a tunic and mantle. The left hand gracefully suspends a portion of the mantle, which has a fringe at the bottom three inches deep. The fringe is common to Romano-Gaulish costume. (See *Collectanea Antiqua*, v. iii., p. 81.)



15

Nos. 16, 17, 18, 19, and 21, consist of female figures seated in chairs. Each figure forms a separate statue, though they have no doubt been arranged in groups of three. From *BOXCOVICUS*. Horsley, N. XLIX ; Hodgson, XLVIII. Three of these, Horsley tells us, were found near the side of a brook (probably the Knag-burn), on the east of the station.



18

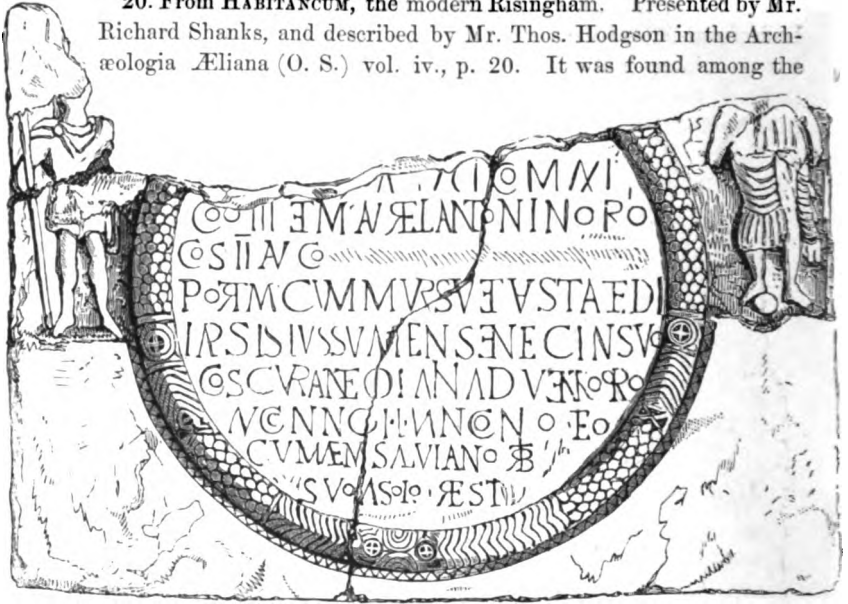


21

There can be little doubt that these figures were intended to represent *Deae Matres*—deities extensively worshipped in the northern provinces of the Roman empire. The deities are for the most part represented as triple, seated, and having baskets of fruit on their laps. The heads and hands of all the figures before us have been knocked off. Fig. 16 is very rough, bearing distinct marks of the pick-axe; probably it has never been finished. All the figures are clothed in an under garment, which falls in plaits to the feet; and an over robe, which, in most of them, after being gathered into a drooping fold upon the lap, falls about half way down the legs. A band encircles the body a little below the swell of the bosom. The peculiar arrangement of the drapery in fig. 21, which is characteristic of the Imperial period, led Horsley's correspondent, Mr. Ward, to suppose that the deity was tied to her chair to prevent her departure. There can be no doubt, from the instances which Mr. Ward cites, that such a practice was occasionally resorted to, but the figure before us is certainly not a case in point.



20. From HABITANCUM, the modern Risingham. Presented by Mr. Richard Shanks, and described by Mr. Thos. Hodgson in the *Archæologia Æliana* (O. S.) vol. iv., p. 20. It was found among the



debris of the South gateway of the station. The upper portion of the slab which is now lost, has probably contained the name and titles of Severus. From the centre of the stone the name of Geta has been purposely erased; probably, after being murdered by his brother. The slab was probably placed upon the front of the south gateway of HABITANCUM, A.D. 207. Mr. Thomas Hodgson thus restores the inscription; the portions wanting being printed in a different character.

*Imperatoribus Cæsaribus.*

*Lucio Septimio Severo Pio Pertinaci Pontifici Maximo Arabico Parthico ADIABENICO MAXIMO.*

CONSVLI TERTIVM, ET MARCO AVRELIO ANTONINO PIO

PORTAM CVM MVRIS VETVSTATE DI-

LAPSIS IVSSV ALFENI SENECINIS VIRI

CONSVLARIS CVRANTE ANTISTIO ADVENTO PRO . .

AVGVSTIS NOSTRIS COHORS PRIMA VANGIONVM EQ. .

CVM ÆMILIO SALVIANO TRIBVNO

SVO A SOLO RESTITVIT.

To the Emperors, the Cæsars—to Lucius Septimius Severus Pius, chief priest, *styled* Arabicus, Parthicus, Adiabenicus Maximus, consul for the third time; (and) to Marcus Aurelius Antoninus Pius, consul for the second time—both styled August—and to Publius Septimius Geta, the most noble Cæsar. The First Cohort of the Vangiones, with Aemilius Salvianus their tribune, at the command of Alfenus Senecinus, a man of consular rank, under the care of Antistius Adventus, restored from the ground *this* gate with the *contiguous* walls, which had become dilapidated through age.

22. From *BOVCOVICUS*. *Horsley, N. L.; Hodgson, XLIX.* Three female figures, partially clothed and standing. Are they nymphs at their ablutions, or *deæ matres*? The upper portion of the stone, which is now lost, contained the figures of two fish and a sea goat—intended, probably, as the emblems of the second legion. The lower part appears to have contained a recumbent figure, probably a river-god.



23. An inscription in Iambic verse, in praise of *Ceres*, the mother of the gods. From the Roman station of *MAGNA*, the modern *Carvoran*. Presented by *Col. Coulson. Hodgson, Pt. II., vol. iii., p. 138.; Archæologia Æliana, vol. i, p. 107.* The inscription is unusually long, and is without ligatures or contractions. It is here arranged as the scansion requires.

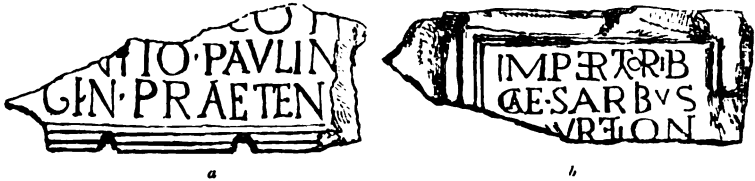


IMMINET LEONI VIRGO CÆLESTI SITV  
 SPICIFERA JVSTI INVENTRIX VERBIVM CON-  
 DITRIX  
 EX QVIS MVNERIBVS NOSSE CONTIGIT DEOS  
 ERGO EADEM MATER DIVVM FAX VIRTVS  
 CERES  
 DEA SYRIA LANCE VITAM ET JVRA PENSITANS  
 IN CÆLO VISVM SYRIA SIDVS EDIDIT  
 LYBLÆ COLENDVM INDE CVNCTI DIDICIMVS  
 ITA INTELLEXIT NVMINE INDVCTVS TVO  
 MARCVS CÆCILIVS DONATINVS MILITANS  
 TRIBVNVS IN PRÆFECTO DONO PRINCIPIVS

The *Virgin* in her celestial seat overhangs the *Lion*,  
 Producer of corn, Inventress of right, Foundress of cities,

By which functions it has been our good fortune to know the deities.  
 Therefore the same *Virgin* is the Mother of the gods, is Peace, is Virtue, is Ceres,  
 Is the Syrian goddess, poisoning life and laws in a balance.  
 The constellation beheld in the sky hath Syria sent forth  
 To Lybia to be worshipped, thence have all of us learnt it;  
 Thus hath understood, overspread by thy protecting influence,  
 Marcus Cæcilius Donatinus, a war-faring  
 Tribune in *the office of prefect*, by the bounty of the emperor.

24. The fragment of a stone inscribed on both sides. From *Borco-*  
*vicus*. Hodgson, LVII. The inscriptions are evidently of different  
 dates. The form of the letters and the absence of ligatures in *a*, show



it to have been the earlier. It has also been of larger size than the  
 other. It contains the name of an officer, *PAULINUS*,<sup>1</sup> who would  
 appear to have been engaged in the construction of the *PRÆTENTURÆ*.  
 The slab, after having suffered from the mischances of war, has supplied  
 the material for a second inscription, *b*, of a smaller size. The lines  
 of the second inscription which remain read—

IMPERATORIBVS  
 CÆSARIBVS  
 [M.] AURELIO AN[TONINO.]

To the Emperors, the Cæsars, Marcus Aurelius Antoninus : . . . . .

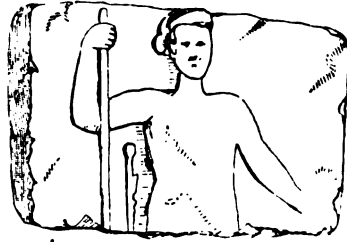
The emperor here named is Caracalla; the other emperor referred to  
 must have been his brother Geta. As Geta was slain in the first year  
 of their united reign, the date of the inscription will be A.D. 211.

25. A Slab, inscribed *FVLGVRE DIVOM*—the lightning of the gods—  
 from the western approach to *HUN-*  
*NUM*, the modern Halton Chesters. Presented by Rowland Errington,  
 Esq. It no doubt marked the spot  
 where some Roman soldier was  
 struck down by lightning.



<sup>1</sup> The final letters of the prænomen seem to be *NTIO*, which would give some us  
 such word as *Pontio*, *Quintio*, *Terentio*, &c.

26. The upper part of the figure of a Roman soldier in low relief, and much weathered. He rests upon his spear, and has his sword at his right side. It somewhat resembles a more perfect figure given in Horsley, N. LI.



27. A mutilated figure of Neptune in bas-relief, from the station of PRÆCOLITIA, the modern Carrawburgh. Presented by Sir Walter C. Trevelyan, Bart. Hodgson,

xxxvi.; *Archæologia Æliana* (Old Series), Vol. I., p. 203. The Romans were not a maritime people; and we find but few traces of their chief marine deity in the north of England. The Batavi, who garrisoned the Station where this figure was found, may have brought with them from their own island<sup>2</sup> home to that of their adoption those predilections which have in modern times characterized the inhabitants of the Delta of the Rhine.



28. The upper portion of a human figure set in a niche. From BORCOVICUS. It is probably part of a funereal monument.



<sup>2</sup> *Insula Batavorum.—Caesar.*

*IN THE WINDOWS OF THE LONGITUDINAL STAIRCASE.*

29. A Slab discovered, in excavating one of the gateways of AMBOGLANNA, by H. GLASFORD POTTER, Esq., to whom the Society is indebted,



not only for the stone itself, but the cut representing it. The reading seems to be—

SVB MODIO IV-  
LIO LEGATO AVGVSTALI PRO-  
PRAETORE COHORS PRIMA AELIA DACORVM  
CVI PRAEEST MARCVS  
CLAVDIVS MENANDER  
TRIBVNVS.

The First Cohort of the Dacians (styled the Aelian), commanded by Marcus Claudius Menander, the Tribune, (erected this) by direction of Modius Julius, Augustal Legate and Proprætor.

Mr. Potter gives a slightly different reading, for which, and particulars of the discovery of the stone, see Arch. Aeliana, vol. iv. p. 141.

30. From HABITANCUM, Risingham. Presented by Mr. William Shanks. Part of an altar inscribed—

PRO SALVTE  
ARRII PAVLINI  
THEODOTVS  
LIBENS MERITO POSVIT



For the safety of Arrius Paulinus, Theodotus dedicated (this altar) willingly and deservedly.

31. From HABITANCUM. Presented by Mr. Wm. Shanks. The fragment of a slab bearing the words—

MAXIMI BRITANNICI  
HADRIANI ABNEPOTI.



which doubtless referred to M. Aurelius Antoninus (Caracalla), the son of Septimius Severus, (styled) Parthicus Maximus and Britannicus Maximus, and the great grandson of Hadrian.

32. From HABITANCUM. Presented by Mr. Wm. Shanks. These are fragments of a large inscription, evidently dedicated to Caracalla.

*Imperatori Cæsari*  
DIVI SEPTIMI SEVERI FILIO  
*Marci ANTONINI PII SARMATICI*  
*nepoti*  
*Marco Aurelio ANTONINO*  
PROCONSULI



To the Emperor Cæsar Marcus Aurelius Antoninus, proconsul, the son of the deified Septimius Severus, the grandson of Marcus Antoninus Pius, (styled) Sarmaticus . . . . .

The latter part of the inscription is too incomplete to admit of even a conjectural interpretation; the words *decretum senatus* and *legionum* are, however, distinct.

IN THE SOUTH GALLERY OF THE GREAT HALL.

33. From HABITANCUM. The gift of Mr. Wm. Shanks. This fragment of an inscription also, probably, refers to Caracalla, the son of Severus, one of whose titles was ADIABENICUS.



34. HABITANCUM. Mr. William Shanks. A fragment also probably belonging to the age of Caracalla.

33

34

35. HABITANCUM. Mr. Wm. Shanks. A fragment of an inscribed Tablet. Some of the letters are worn out as if by the treading of feet upon it; those which remain seem to be the following :—

..... CON .....  
 .... ETATI .....  
 .... TI ET EXPL ..

36. HABITANCUM. Mr. Wm. Shanks. A fragment of an inscription.

PATRIE  
 BAETICAE

37. HABITANCUM. Mr. Wm. Shanks.

*Imperatori Cæsari divi Septimii Severi Britannici MAXIMI FILIO DIVI Antonini Pii PARTHICI (!) ET . . . . nepoti Pontifici MAXIMO TRIBVNITIA POTESTATE . . . . Et MATRI AVGVSTI . . . . POSVERVNT.*

(The army) erected (this building and dedicated it) to the Emperor Cæsar the son of the deified Septimius Severus (surnamed) Britannicus Maximus and grandson of Antoninus Pius (surnamed) Parthicus and to the Mother of the emperor (Julia Domna).



IN THE VESTIBULE OF THE LIBRARY.

38. A small rude figure of Silvanus (?). It was found in digging the Carlisle canal, at Burgh-on-the-Sands, and was presented by the engineer, the late Wm. Chapman, Esq. Several figures similar to this have been found in the Roman stations in the north of England.



38



39

39. From HABITANCUM. The mutilated figure of a Roman soldier.

40. Fragment of a Monumental Stone from **BORCOVICUS**. It consists of a figure in a niche—a cornucopise is at its left side; something like



a quiver appears on the right shoulder. This cut, and the two preceding ones, are drawn to the scale of an inch and a half to the foot.

Nos. 41 to 49 consist of Heads which have been severed by the violence of the enemies of Rome, or some casualty, from the trunks of the statues which once adorned the stations.

41. A laureated Head of larger size than is usual, from **Blake-Chesters**, North Shields, the gift of **Cuthbert Rippon, Esq.**

42. A male Head, bearded; the locality not known.

43. The Head of a female, with the hair turned back, probably belonging to one of the *deæ matres* found at **BORCOVICUS**, where this was obtained. See Nos. 16, &c.



43

44. A rude colossal Head of **Pan**, found at **MAGNA**. Presented by the late **Mr. Geo. Armstrong Dickson**.



44

45. A rude Head of **Hercules**, from **BORCOVICUS**.



45

46. Head of a female figure, **BORCOVICUS**, probably belonging to one of the *Deæ Matres* already described.



46

47. Head bearing a crown.



48. Head of a female, found at AMBOGLANNA, the modern Birdoswald. Presented by H. Glasford Potter, Esq. This head belongs to the statue of a *Dea Mater*, discovered by Mr. Potter several years after



40

keeps it back.<sup>3</sup>

of the head had been disinterred. *Archæologia Æliana*, vol. iv., p. 68. The hair of the head is turned back, much in the way it is worn at present (1856). A foliated band of some elegance, tied behind,



49

49. Head of a male figure; the hair short and curly.

Nos. 50*a* to 50*g* consist of Roman Tiles or Bricks, for the most part 10 inches long by  $9\frac{1}{2}$  broad, and  $1\frac{1}{2}$  thick. The one marked *a* has been impressed while soft by the foot of a dog, or, more probably, judging from the length of the claws, a wolf, running over it; *b* is wedge-shaped, and has been used in forming a barrel drain; it is from BREMENIUM. Those marked *c*, *d*, and *e* have impressed on them the legend LEG. VI. v.—The Sixth Legion, (surnamed) the Victorious; one of them (*d*) is from CORSTOPITUM, and was presented by the late Sir David Smith, Bart. The specimen *f* has had the word TIPRINVS scratched upon it with a stick or some rough instrument; *g*, which is thicker than the others (about 2 inches), is from HABITANCUM, and is the gift of Mr. W. Shanks.

51. An important Sculpture, from a Mithraic cave in the vicinity of BORCOVICUS. Hodgson, LIV.; *Archæologia Æliana*, vol. i., p. 283. The god Mithras is in the centre, holding a sword (?) in his right hand, a torch in his left. Surrounding him, in an egg-shaped border, are the signs of the zodiac. "The signs commence, after the Roman manner, at Aquarius or January, and end with Cap-



<sup>3</sup> Fig. 48 is drawn to the scale of three quarters of an inch to the foot, the other heads to the scale of an inch and a half.

\* *Mithras reads Ti Prinos.*

ricorn, or December." The upper part of the stone, which contained Cancer and part of Leo, has been lost. The fracture between Virgo and Scorpio has probably obliterated Libra. "Mithraism was a species of Sabaism, which in old times prevailed from China, through Asia and Europe, as far as Britain. During the reign of Commodus the former had become common among the Romans; and in the time of Severus had extended over all the western part of the empire. It was imported from Syria, and was synonymous with the worship of Baal and Bel in



that country; for in it, as in the mysteries of Osiris in Egypt, and of Apollo in Greece and Rome, the sun was the immediate object of adoration."—*Hodgson.*

52. Several fragments of a large Tablet found in the Mithraic cave at *Borcovicus*. The tablet unfortunately was broken up for draining-stones, and to a great extent irrecoverably lost, before its value was known. The wood-cut on the preceding page exhibits the usual form of these Mithraic sculptures. The parts of the *Borcovicus* tablet which remain are a fragment of the bull's head, the dog jumping up to lick the blood, a hand grasping a sword, and two figures of Mithras with an up-lifted torch, one of which had stood on the right side of the tablet, the other on the left. One of them is shown in the accompanying cut. Hodgson, *lv.*; *Archæologia Æliana*, vol. i, p. 283.



53. A mutilated and much weathered figure of a Roman Soldier in his coat of mail. From *Corstumpium*; presented by Mr. Spoor.



54. The lower part of a figure of *Æsculapius*, rudely carved. From *Amboglanna*.



55. A carved Stone, probably the base of an altar, representing a wild bull in the woods. *Habitancum*; presented by Mr. Shanks.

56. A Centurial Stone, from *Walbottle*, presented by the Literary and Philosophical Society of *Newcastle-upon-Tyne*.



57. A Centurial Stone, from *Magna*. Some of the letters are indistinct, but the inscription seems to intimate that the Century<sup>4</sup> under

<sup>4</sup> A century was a body of troops consisting, when complete, of a hundred men, and commanded by a Centurion. A (C) reversed, or an angular figure like a (V) laid upon its side, is the usual contraction for the word *Centuria*.

Valerius Cassianus executed work to the extent of nineteen paces. Several slabs of large size and ornate character have been found on the Antonine Wall, in Scotland, recording the execution, by various bodies of troops, of portions of the Vallum, amounting usually to one or two thousand paces. The absence of similar inscriptions on the Wall of Hadrian is remarkable. The only approaches to them are stones such as that under notice, that below, No. 67, and one in the museum of Alnwick Castle, which bears the inscription—



○ FLORINI  
P XXII

Centuria Florini, passus viginti duo.—The Century of Florinus (erected) twenty-two paces.

We may perhaps account for the smallness of the numbers on these stones by supposing that they related to the walls of the stations, and included not only the walls themselves, but the garrison buildings within them.

58. A Centurial Stone, bearing the inscription—

COH VIII  
○ CÆCILII  
CLEM . . . .

Cohortis octavæ Centuria Cæcilii Clementis.—(This work was performed by) a Century of the Eighth Cohort under the command of Cæcilius Clemens.

59. Fragment of a Stone, rudely sculptured. From BREMENTUM. Part of the figure of a dog, or other quadruped, appears.

60. A Centurial Stone; the inscription, which is much weathered, seems to be this—CO IV PR.

61. A round Globe, of large size, with the foot of Victory firmly planted on it; the rest of the statue is wanting. From the Roman Station of Stanwix; presented by J. D. Carr, Esq., Carlisle.

62. The leg (wanting the foot) of a Statue. The front of the shin is unusually sharp; the upper fastenings of the *cothurnus* appear. From Stanwix; presented by J. D. Carr, Esq., Carlisle.

63. A square Slab, ornamented on the sides with circles containing a cross within each. The inscription, which has consisted of at least six lines, is nearly effaced. The first line has begun thus, > PRIA . . . ; the last line consists of the letters P . R . E . F .

64. Part of the shoulder of a large mailed statue. From Blake-chesters; presented by George Rippon, Esq.

65. A figure of Victory, with outstretched wings. The peculiar curl of the lower part of the drapery will be noticed. From the Roman Station of Stanwix. It had been used in the building of the old church at Stanwix, and was rescued when that building was pulled down to be replaced by the present church. Presented by the Rev. Thomas Wilkinson.



66. A Centurial Stone, from Chester-le-Street; broken through the middle; inscription illegible. Presented by the Rev. W. Featherstonhaugh.

67. A Centurial Stone; illegible.

68. A Walling Stone, inscribed—

LEG II  
AVG

Legio Secunda Augusta.—The Second Legion, the August (erected this).

69. A fragment of a Sculptured Stone, having on one side a bird pecking at a string of foliage, and on the other an object or ornament resembling a sacrificing knife.

70. Part of a Slab, from VINDOLANA, the modern Chesterholm, presented by the late Rev. Anthony Hedley. Its right bears a Roman *verillum*, or standard; the left is gone. The inscription is very imperfect. The first line has the letters COH., the second

COH  
RERI  
QC  
MYC



PROCL. . . . .

71. A Centurial Stone, bearing the inscription—

COH V  
> CAECILI  
PROCLI

Cohortis quintæ centuria Cæcili Procli.—The Century of Cæcilius Proclus, of the Fifth Cohort.

72 A Centurial Stone, bearing, the letters *ELIX. Qu. Felix?*

73. A Centurial Stone, containing the inscription—  
*Centuria Claudii passus triginta—The Century of Claudius*  
*(erected) thirty paces.*



74. The figure of a Roman Soldier; the head and shoulders are knocked off. From *BORCOVICUS*. The lower part of his tunic consists of "scales, composed of horn or metal, sowed on to a basis of leather or quilted linen, and formed to imitate the scales of a fish."<sup>6</sup>



74

75. Three Flue Tiles, for carrying the hot air from the hypocaust up into the walls of the building. Probably from *CORSTOPTUM*; presented by the late Rev. S. Clarke, Hexham.

76. Part of a small, rudely executed female figure.

77. A rude figure of *Silvanus(?)* resembling No. 38. In his left hand he holds the head of some animal, probably a goat.



78. A small Stone Mortar or crucible, with a spout.

79. Fragments of roofing tiles: on one of them is stamped *LEG. VI. V.*

80. A squared Stone, with a moulding, bearing the inscription—

*LEGIO.VI*  
*PI.E.F.VEX*  
*REFF*

*Legionis sextæ piæ et fidelis vexillatio refecit; a vexillation of the Sixth Legion pious and faithful restored (this).*

From the vicinity of *CORSTOPTUM*; presented by John Grey, Esq., Dilston House.

<sup>6</sup> See Rich's Companion to the Latin Dictionary, p. 193.

81. Part of an Altar, which has been split down the middle to form a gate-post. From HABITANCUM; presented by Mr. James Forster. Hodgson, who describes the altar (*Hist. Nor.*, Pt. II., vol. i., p. 186),

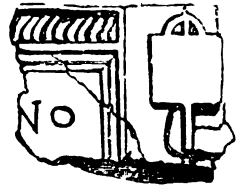


.....IN.....  
 .....ED.....  
 .....RGEL  
 .....VINE  
 .....  
 .....FICIN  
 .....EP PAG  
 .....IBI PRO  
 .....LVCE PPO  
 .....FLAMINVS  
 .....ET PRO FVNE  
 .....CEMVOLV  
 .....DE RE VITAE

suspects the inscription was in hexameter verse. Mr. Hodgson's copy of the inscription is here placed side by side with the engraving; a comparison of the two will enable the reader to ascertain on which of the letters he may rely.

82. Part of an Inscribed Stone, having on the right a banner, upheld by the arm of a soldier. From BORCOVICUS.

83. The upper part of a Slab, apparently monumental. On it is a carving of the crescent moon, embracing in its horns the fir-cone ornament.



82.

84. An Altar to Fortune. From HABITANCUM. Presented by Mr. Shanks. Described in the *Archæologia Æliana*, vol. iii., p. 150. When discovered, the altar, as represented in the cut, stood upon a

mass of masonry about three feet high. The great peculiarity of this altar is that the inscription is repeated on the basement slab, which is also provided with a focus.



FORTVNAE  
SACRVM. C.  
VALERIV  
S. TRIBVNTI.

Caius Valerius the Tribune dedicated  
(this altar) to Fortune.

The altar bears no indications of having been exposed to the weather. The *patena* on one of its sides bears distinct marks of the chisel. The rest of the surface is dotted over by the indentations of a fine pick-axe or similar tool. The head of the altar has at some time been forcibly separated from the body.

85. A Stone, from CORSTOPTUM, inscribed Legio Sexta victrix, pia, fidelis.— The Sixth Legion (styled) the victorious, the affectionate, and faithful. The marks of the mason's chisel are distinct. Presented by Mr. Rewcastle, of Gateshead.





86. Part of an Altar, from HABITANCUM; apparently inscribed Jovi Optimo Maximo et Imperatoribus.—To Jupiter the best and greatest, and to the Emperors. The Emperors in question are probably, Severus and his sons. Presented by Mr. Richard Shanks.

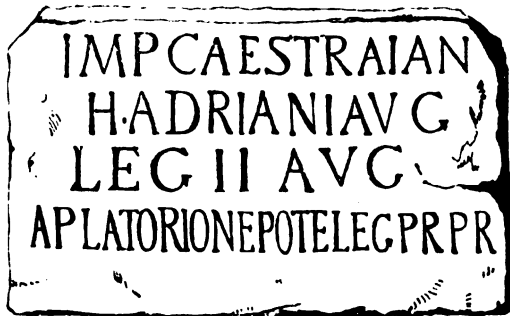


87. A Stone from the Roman Wall near Walbottle. Presented by Mr. Wilson.



CENTURIA PEREGRINI.—The Century of Peregrinus.

88. A Slab, containing an inscription, which, in the opinion of Hodgson, is "of all the inscriptions discovered in Britain of the greatest his-



torical importance." Hodgson, cccvii. It reads—Imperatoris Cæsaris Trajani Hadriani Legio Secunda Augusta Aulo Platorio Nepote Legato Proprætore.—The second Legion (styled) the August (erected this building in honour) of the Emperor Cæsar Trajanus Hadrianus Augustus, Aulus Platorius Nepos, being Legate and Proprætor. Wallis, in his History of Northumberland, is the first to mention this stone, vol. ii., p. 27, and he says it was found "in digging up the foundations of a *castellum* or military turret, in the Wall, in an opening of the precipice by Crag-Lake, called Lough-End-Crag or Milking-Gap, for stones for building a farm-house belonging to William Lowes, of Newcastle, Esq." He was probably misinformed as to the precise locality. The Milking-Gap Mile-Castle did not belong to Mr. Lowes; the Castle-Nick Mile-Castle did belong to him, and is placed in an opening in the precipice west of what is now called the Milking-Gap. Half of an inscription, precisely similar to this, was found built up in the farm-house of Bradley,<sup>6</sup> which is in the immediate vicinity of Milking-Gap.

<sup>6</sup> This moiety of the stone is now at Matten; another fractured stone, now in the Library of the Dean and Chapter of Durham, exactly fits it, and completes the inscription.

This, probably, is the one which was derived from the Milking-Gap *castellum*. In the Housesteads Mile-Castle, which is the next to the east of the Castle-Nick Castle, the fragment of a similar inscription was found in 1851, when it was excavated by its owner, John Clayton, Esq. Mr. Clayton also found a portion of a similar inscription in the Cawfields *castellum*, which is about three miles to the West of the Milking-Gap. But, although he excavated the imposing remains of the Castle-Nick *castellum* in 1852, no inscribed stone was found; hence he has come to the very probable conclusion that the slab before us was obtained by Mr. Lowes from the Castle-Nick. The importance of the stone consists in its giving us the true reading of the fragments already referred to, as well as of some others; and in proving that these mile-castles were built (and hence the Wall also) in the time of Hadrian. The stone was presented to the Society by the late John Davidson, Esq.

89. The part of a Stone, containing the inscription, separated from the rest, probably for the convenience of carriage. It reads—

C FAVI  
SEBANI

Centuria Favi Sebani. —The Century of Favus Sebanus.

90. A Centurial Stone, much weathered; the inscription is very obscure.

COH . . . . .  
▷ VAL S VEL

91. A Centurial Stone, much weathered, and the inscription very obscure.

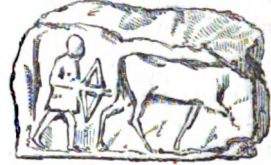
COBH X  
▷ SINIRON (?)  
VALER (?)

92. Part of a large but severely fractured Slab, from *Æsica*; presented by Capt. Coulson. The portion of the inscription remaining is as follows:—

. . . . . VS ANTONINO ET  
THICIS MEDICIS  
M \* IRAETORY  
TAT . . CIT ET.

• A hole has been bored through the stone at the place marked by the asterisk.

93. From Jarrow; presented by Cuthbert Ellison, Esq. This stone is, probably, the base of an altar, or it may have been part of the decorations of a sepulchral monument. The much - weathered sculpture represents an archer shooting at a stag. See Brand's Newcastle, vol. ii. p. 62.



94. A Stone, which, subsequently to its use by the Romans, has been employed in the construction of the Saxon Church at Jarrow. On



the edge of this slab is a portion of a cross in relief, with a central boss, and similar in design to the cross occurring on some of the Hartlepool head-stones, and to that on the Durham Priory seal, known as St. Cuthbert's cross. The cross must have been wrought upon many stones, most probably after they had been placed in situ. It was surrounded by the cable moulding so frequent in Saxon work. The Roman inscription is much effaced, but, as suggested by Brand, it seems to have been erected in honour of the adopted sons of Hadrian, of whom Antoninus Pius, his successor, was one. Presented by Cuthbert Ellison, Esq. Brand, ii., 63; Hodgson, CLXXI.

DEO MAR  
MILVM  
RINIVS  
VSLM



15



16

DEO VE  
TERINE  
CALAM  
ESVSL

95. A small Altar, from **MAGNA**; kindly deposited in the Museum by Col. Coulson. The inscription is obscure, but the reading may be—*Deo Marti Militari Valerius Marcus Senius' vslm*—To the martial god Mars this altar is dedicated, in discharge of a vow willingly and deservedly made.

96. A small Altar, from **MAGNA**; deposited by Col. Coulson. The letters are tolerably distinct, but the reading is doubtful. It may be—*Deo Veteri Nepos Calames (?) votum solvit libens*.—Willingly dedicated to the ancient god, in discharge of a vow. In every age there have been setters forth and denouncers of “strange gods”—advocates and opponents of the “new” and the “old learning.” Hodgson reads it—“To the veterinary god.” *Hist. Nor., Part II., vol. iii., p. 141.* It must also be borne in mind, in judging of this and a class of similar altars, that there seems to have been a local god named Vitris or Veteres.

97. From **ÆSICA**; presented by Capt. Coulson. An altar was found at **MAGNA**, which Horsley (N. **LXIX**) reads—*Dirus Vitiribus Decius votum solvit libens merito*; understanding the first three words to be the name of the dedicator. The discovery of the altar, figured in the margin, which has the letter **B** of **DI B[vs]**, quite plain, makes it probable that Horsley should have read **DIBVS**, not **DIRVS**. The inscription may be translated—*Romana erected this altar to the ancient gods.*



DIBVS  
VETERI  
BVS POS  
SITROMA  
NA

98. The head of a small Altar, from **Chester-le-street**; presented by the Rev. W. Featherstonhaugh. The inscription is—

DEO APOLI  
NI LEG II A

To the god Apollo, by the second legion the August.

99. From **MAGNA**; deposited by Colonel Coulson. The inscription may be translated—*Titus Flavius Secundus, Prefect of the First Cohort of the Hamian Archers, according to a vision, in the due and voluntary performance of a vow, (erected this altar) to Fortune the August, for the safety of Lucius Ælius Cæsar. Fortune was solicited on this occasion*

<sup>1</sup> This word may be **BINIUS** or **HINIUS**.

in vain. Lucius Ælius Cæsar, who was the adopted son of Hadrian, died in the lifetime of that Emperor, A.D. 137.



FORTVNAE AVGVSTVAE  
PRO SALVTE AELII  
CAESARIS EX VISV  
TITVS FLAVIVS SECVNDVS  
PRAEPECTVS COHORTIS I HAM  
IORVM SAGITTARIORVM  
VOTVM SOLVIT LIBENS MERITO.

When the Notitia was written the Dalmatians occupied the garrison at MAGNA. Three other inscriptions, besides this, found here, mention the Hamii. The Hamii, as Hodgson shrewdly conjectures, were from Hamah, the Hamath of Scripture, a city of Syria. Hodgson, *Hist. Nor.*, II. iii., p. 139 and p. 205.

100. A small headless figure of Fortune, from MAGNA; deposited by Colonel Coulson. She has the wheel in her right hand, the Cornucopiæ in her left.



101. Fragment of an Inscription, from MAGNA; deposited by Col. Coulson. The name of Calpurnius Agricola occurs upon two or three inscriptions in connection with the Hamii at MAGNA. There can be no doubt that we have before us fragments of the words—

CALPVRNIVS AGRICOLA  
HAMIORVM



The date of these inscriptions is not known.

102. A Funereal Inscription, from MAGNA; deposited by Col. Coulson. Hodgson, *Hist. North.*, II. iii., p. 142. The inscription may probably be read thus—Caius Valerius Caii (filius) Voltinia (tribu) Tullus

vixit annos quinquaginta miles Legionis Vicesimæ Valentis Victricis.—  
 (In memory of) Caius Valerius Tullus the son of Caius, of the Voltinian  
 tribe, a soldier of the Twentieth  
 Legion (styled) Valiant and Vic-  
 torious (who) lived fifty years.  
 Hodgson's reading is— Caius  
 Valerius Caius Voltinius Julius  
 vixit annos &c. The palm branch,  
 the type of victory, will be not-  
 iced in the triangular head of  
 the stone, and at the commence-  
 ment and close of the last line.  
 The age of the soldier has been  
 cut upon a nodule of ferruginous  
 matter which has fallen out; there  
 is not space for two letters so that  
 there is little doubt that the inscrip-  
 tion originally had L.



103. A headless figure of Mercury, from **CONSTOPITUM**; presented by the Rev. W. Featherstonhaugh. A purse is on the ground, near his left foot; a cock adorns the pedestal.



103



104

104. A figure of Mercury, found in digging the foundations of the High Level Bridge, in the immediate vicinity of the Castle of Newcastle-upon-Tyne—one of the few relics of **PONS ÆLII**. Presented by George Hudson, Esq. He has the money bag in his right hand, the caduceus in his left; a ram kneels at his feet.

105. A plaister cast of a large Altar, found in the station near Maryport, and now in the grounds of Government House, Castletown, Isle of Man. Presented by Dr. Bruce. Horsley, Cumberland, LXIII; Hodgson, cxcv. The first account of this altar appears in the Appendix to Gordon's *Itinerarium Septentrionale*, and from this source most writers have drawn their information respecting it. Some important parts of the inscription are obliterated. The following is the reading given by Gordon's correspondent:—*Jovi Augusto Marcus Censorius Marci filius, Voltinia [tribu] Cornelianus, Centurio Legionis Decimæ Fretensis, Præfectus Cohortis Primæ Hispanorum, ex provincia Narbonensi, domo Nemausensis, votum solvit lætus lubens merito.*—To Jupiter the August, Marcus Censorius Cornelianus, son of Marcus, of the Voltinian tribe, Centurion of the Tenth Legion (styled) Fretensian (and) prefect of the First Cohort of Spaniards of the province of Narbonne of the city of Nemausus (Nismes) willingly and deservedly performs a vow.

*IN THE MURAL CHAMBER COMMUNICATING WITH THE LIBRARY.*

106. A Roman Tombstone, found in cutting down Gallow-Hill, near Carlisle. Arch. Æliana, vol. ii., p. 419. The inscription runs—

DIIS MANIBVS AVRELIA AVRELIA VIXIT  
ANNOS QUADRAGINTA VNVM VLPIVS  
APOLINARIS CONIVGI CARISSIME  
POSVIT.

To the Divine Manes. Aurelia Aureliana(?) lived forty-one years. Ulpus Apolinaris erected this to his beloved wife.

The character of the carving and the orthography of the inscription render it probable that this slab belongs to a late period of the Roman occupation of Britain.

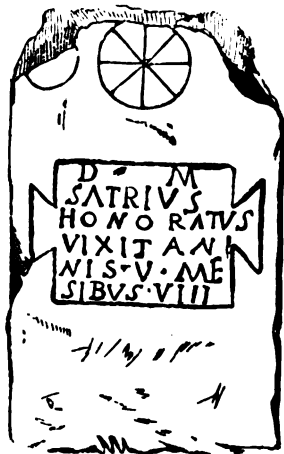


D·M·AVRAVRELIAVIXIT  
ANNOSXXXIXI·VLPIVS  
APOLINARISCONIVCARISSIME  
POSVIT

107. From HABITANCUM; presented by Mr. Shanks. Arch. Æliana, vol. iii., p. 155. It was not usual with the Romans to mention death upon a tombstone, though the length of the life of the deceased is generally mentioned with great particularity.

DIIS MANIBVS	To the Divine
SATRIVS	Manes. Satrius
HONORATVS	Honoratus lived
VIXIT AN-	five years and five
NIS QVINQVE ME[N]	months.
SIBVS OCTO.	

107



108. A Fragment of a Funereal Inscription. On the right of the slab is a floral border, resembling in character that which adorns the sides of the capital of the altar to Fortune found at HABITANCUM (No. 84). From HABITANCUM (?) The orthography of the word *vixit* is the only remarkable feature in this fragment.

AV .....  
 MEM .....  
 FILIAE .....  
 NICONI .....  
 M. AVRELIO...  
 VIXITA .....  
 XXXVII .....

109. A Funereal Monument, from ÆSICA. Horsley, N. LXIV. γ; Hodgson, xci. The carving is very rude, and is probably of the latest period of the empire. The inscription is not clear, and has been variously given; it seems to be—

D I S M  
 PERVICAE FILIAE

To the divine Manes of the daughter of Pervica.

On the line of the Roman Wall many cases occur of the dead having been buried instead of being subjected to the process of cremation. Judging from the excellent preservation in



109

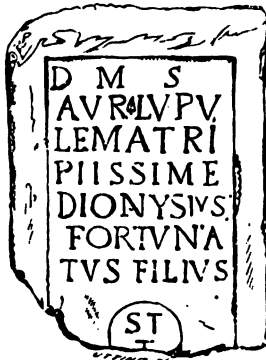


which many of the funereal inscriptions are, the occasional rudeness of the sculptures, and from the circumstance that the backs of the stones are often entirely undressed, it would seem as if the tombstones had been used to cover the cist in which the body was placed (with their faces downwards), and that a heap of earth was then thrown over the whole. In the cut the rudiments of the "chevron" and the "cable-pattern" of the Norman stylo of ornament will be observed.

110. An Inscribed Stone, which was first noticed at Walltown, but is supposed to have come from ÆSICA. Presented by the late Rev. Henry Wastal, Newbrough. Hodgson, LXXXVIII. It reads—Victoriæ Augusti Cohors Sexta Nerviorum cui præest Caius Julius Barbarus præfectus votum solvit libens merito.—To the victorious Genius of the Emperor. The Sixth Cohort of the Nervii, commanded by Caius Julius Barbarus the Prefect, (erected this) in discharge of a vow freely and deservedly made.



111. A Monumental Stone, from HABITANCUM; presented by Mr. Shanks. Arch. Æliana, vol. iii. p. 153. This stone is remarkably fresh, and



DIS MANIBVS SACRVM<sup>8</sup>  
AVRELIE LVPV-  
LÆ. MATRI  
PISSIMÆ  
DIONYSIVS  
FORTVNA-  
TVS FILIVS.  
SIT TIBI TERRA LEVIS.<sup>9</sup>

Sacred to the divine Manes of Aurelia Lupula. Dionysius Fortunatus erected this to the memory of his most loving mother. May the earth lie light upon you.

has the appearance of having but just left the hands of the sculptor.

<sup>8</sup> As an authority for expanding s into SACRVM the following inscription in Gruter may be cited—

DIS INFERIS SACRVM

<sup>9</sup> Careful examination reveals a small L in the upper limb of the s.

112. A Tomb-stone, from **BORCOVICUS**. **Hodgson, LXI.** It is dedicated to the **Divine Manes** on behalf of **Anicius Ingenuus**, physician in ordinary to the **First Cohort of the Tungrians**, who lived **twenty-five years**. The figure in the upper part of the stone is a **hare**.

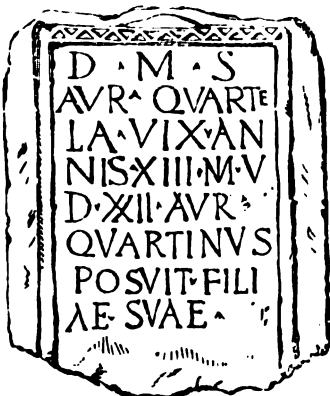
DIIS MANIBVS  
ANICIO  
INGENVO  
MEDICO  
ORDINARIO COHORTIS  
PRIMAE TVNGRORVM  
VIXIT ANNOS XXV.



113. Another fragment of a **Monumental Stone**; it seems to have been erected to the memory of a person named **Heres**, who lived **thirty years**.

.....  
VS HERES VIX  
ANNOS XXX.

114. A **Tombstone**, from **Risingham**; presented by **Mr. Shanks**. **Arch. Æliana, vol. iii., p. 153.** The inscription is to the following effect—**Sacred to the Divine Shades**. **Aurelia Quartela** lived **thirteen years five months and twenty-two days**. **Aurelius Quartinus** erected this to the memory of his daughter.



DIIS MANIBVS SACRVM.  
AVRELIA QVARTE-  
LA VIXIT AN-  
NIS XIII MENSIBVS V  
DIEBVS XXII. AVRELIVS  
QVARTINVS  
POSVIT FILI-  
AE SVAE.

115. A Monumental Stone, found in or near MAGNA. Hodgson, cccviii.  
Presented by Col. Coulson.



DIIS MANIBVS  
AVRELIAE FAIAE  
DOMO SALONAE.  
AVRELIVS MARCVS  
CENTVRIO ORSEQIO CON-  
IVGIS SANCTIS-  
SIMAE QVAE VI-  
XIT ANNIS XXXIII  
SINE VLLA MACVLA.

To the divine Manes of  
Aurelia Faia,  
Of a house of Salona.  
Aurelius Marcus  
A centurion, out of affection  
For his most holy wife  
Who lived  
Thirty three years,  
Without any stain, erected this.

116. Part of a Monumental Stone in-  
scribed—

IVLIVS VICTOR  
SIGNIFER VIXIT ANNOS  
QVINQVAGINTA QVINQVE.<sup>10</sup>

Julius Victor, the standard bearer, lived  
fifty-five years.



From HABITANCUM; presented by Mr. Shanks. Arch. Æliana, iv., 153.

<sup>10</sup> The lower limb of the L is very feebly developed, so that the numeral will at first sight be mistaken for IV; the office of the person (signifer) to whom the stone is dedicated renders it necessary that the higher number should be understood.

117. Fragment of a Monumental Stone, bearing the inscription—

.....  
 .....FRA VEO. ....  
 .....RI. COMMVNI...  
 .....CELERITER LVG.  
 .....VIXIT. AN. ....

The letters are well cut, but the stone is somewhat weathered. The last letter of the first line and the last three of the third (as here set down) are doubtful.

118. An Inscribed Stone, from MAGNA; presented by Col. Coulson, Hodgson, Part II., vol. iii., p. 141. It reads—

COHORS PRIMA BAT-  
 AVORVM FECIT



The first Cohort of the Batavians erected this.

The First Cohort of the Batavians were, when the Notitia list was compiled, garrisoned at PROCOLITIA, the third station to the east of MAGNA. It is most probable that when this stone was carved the Batavians had been rendering temporary assistance to their fellow-soldiers at MAGNA. The stone is much worn by exposure to the weather.

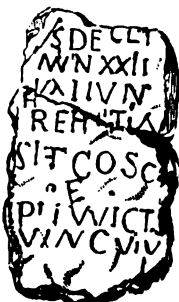
119. Fragment of a Monumental Stone, from ~~HABITANCUM~~; presented by Mr. Shanks. The cutting of the letters is clean and good. The stone has suffered from violence, but not from exposure.



120. An Inscribed Stone, from HABITANCUM. In the process of adapting it to its position in some modern building, a large part of the inscription of the fragment has been effaced. The words CASTRORVM and SENATVS are distinct in the last line. The reference may be to Julia, wife of Severus, as *Mater Castrorum*.



121. Fragment of a rudely carved Monumental Stone, from HABITANCUM. The letters placed beside the cut are those which appeared most probable when the stone was placed under a strong light.



S DECEP  
 ANNXXII  
 FALIVN  
 REHITIA  
 ITCOSC  
 E  
 VPFIVICT  
 VINCIVL

122. Fragment of a Slab, from HABITANCUM, containing a dedication to Marcus Antoninus (Caracalla), the son of Severus who was styled *Adiabenicus*. Presented by Mr. Shanks. *Archæologia Æliara*, vol. vi., p. 155.



IN THE GUARD CHAMBER.

123. A defaced and much injured Altar, from Wark, on the North Tyne, presented by John Fenwick, Esq. For a long time it was used as a step in the stile at the foot of the Moot Hill. It may perhaps be regarded as a proof that the Romans had a post at Wark, which is about eight miles to the north of the Wall. One of the sides of the altar is adorned with a *patena*, the other with a *præfericulum*.

124. A defaced Altar, four feet high; traces of letters may be noticed, but nothing satisfactory can be made out. 125

125. A broken and defaced Altar. The greater part of the face of the capital on which the name of the deity to whom it was dedicated was inscribed, has scaled off; some traces of letters however remain, which render it probable that the dedication was—

MATRIBVS  
DOMESTICIS.

126. An Altar to Fortune, from HABITANCUM; presented by Mr. Shanks. The inscription has been clearly cut, but the letters are a good deal blurred by having been struck by a pickaxe at some period subsequent to their original formation. The inscription is—

FORTUNÆ REDVCI  
IVLIUS SEVERINVS  
TRIB. EXPLICITO  
BALINEO . . . . .

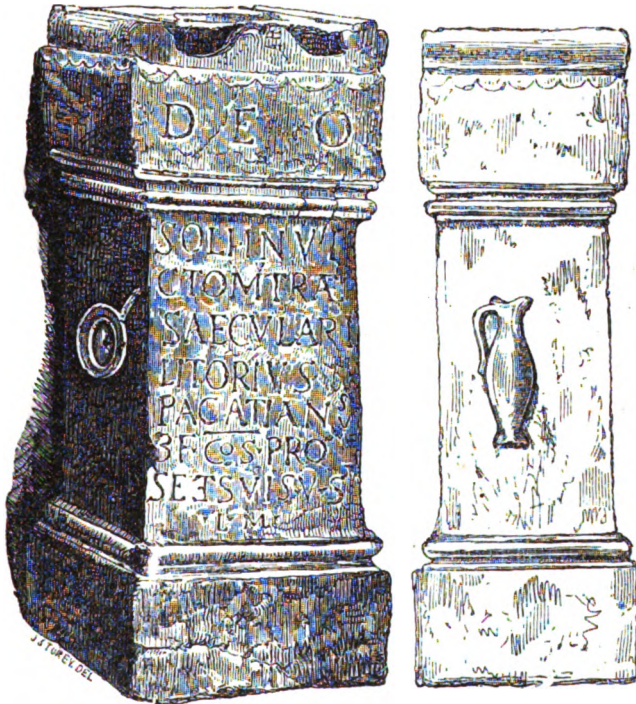
Fortunæ Reduci Julius Severinus  
Tribunus explicito balineo votum solvit  
libens merito.



To Fortune the Restorer, Julius Severinus the Tribune, the Bath being opened, erected this altar in discharge of a vow freely and deservedly made.

The focus on the top is very roughly tooled. Near to it is another and smaller cavity; perhaps a second focus. On the roll forming the right side of the capital is a carving, probably a mason's mark, closely resembling the gammadion or gamma-formed cross. On the right side of the altar are the *securis* and *culter*, on the left the *patera* and *præfericulum*.

127. An Altar to the Sun, under the character of Mithras, from the famous Mithraic cave at BOROVCIVUS (See Nos. 51, 52). Hodgson, LII. ;



Archæologia Æliana, vol. i., p. 302. The inscription may be read thus—

DEO  
 SOLI INVI-  
 CTO MYTRÆ  
 SÆCVLARI  
 LITORIVS  
 PACATIANS  
 BENEFICIARIVS CONSVLARIS PRO  
 SE ET SVIS VOTVM SOLVIT  
 LIBENS MERITO.

To the god  
 The Sun the in-  
 vincible Mithras  
 The Lord of ages  
 Litorius  
 Pacatianus  
 A consular beneficiary ; for  
 himself and family discharges a vow  
 Willingly and deservedly.

128. An Inscribed Altar; the tool-marks upon it are rough and distinct. To all appearance the altar has never been finished.

129. An Altar, 2 feet 4 inches high, with the following inscription clearly cut upon it:—

DIS CVLTO-  
RIEVS HVIVS  
LOCI IVL  
VICTOR TRIB.

To the gods the  
fosterers of this  
place, Julius  
Victor a tribune.

From HABITANCUM. See Hodgson, Pt. II., vol. iii., p. 439.

130. This Altar also was found in the Mithraic cave at BORCOVICUS. It bears upon its capital a rude effigy of the sun, and is dedicated to that luminary by Herionus (?) Hodgson, LIII. Arch. Æliana, vol. i., p. 291.



SOLI  
HERIONVS  
VOTVM SOLVIT LIBENS MERITO.

To the sun  
Herionus (Hieronymus?)  
in discharge of a vow willing-  
ly and deservedly made.

131. From the Mithraic cave, BORCOVICUS. Hodgson, LI.; Arch. Æli. p. 299.



DEO OPTIMO MAXIMO  
INVICTO MIT-  
RAE SÆCVLARI  
PVBLIVS PROCVLI-  
VVS O PRO SE  
ET PROCVLO FILIO  
SVO VOTVM SOLVIT LIBENS MERITO.

DOMINIS NOSTRIS GALLO ET  
VOLVINO CONSVLIVS

To the god the best and greatest, Mithras, the unconquered and the eternal; Publius Proculinus a Centurion dedicates this, for himself and Proculus his son, in discharge of a vow freely and deservedly made.

In the year that our lords Gallus and Volusinus were consuls (A.D. 252).

132. An Altar to the Sun, under the character of Apollo. From VINDOBALA, the modern Rutchester, where it was found together with three others of Mithraic character. Presented by Thomas James, Esq., Otterburn Castle. The third line is somewhat obscure, and the subsequent lines are nearly obliterated by the action of the weather. Mr. Thomas Hodgson has described this and the other altars found on the same occasion in the Arch. Æliana, vol. iv., p. 6.

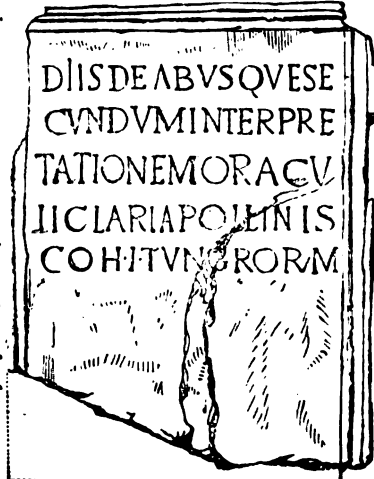


132

133. An Altar, 2 feet 2 inches high and 7 inches wide, very roughly tooled, and having no trace of an inscription. From VINDOBALA ; presented by T. James, Esq.

134. A Slab from BORCOVICUS. Hodgson, XLV. The inscription is without any contractions or compound letters.

DIIS DEABVSQVE SE-  
CVNDVM INTERPRE-  
TATIONEM ORACV-  
LI CLARI APOVLLINIS  
CORORS PRIMA TVNGRORVM.



It may be thus translated:—The First Cohort of the Tungrians (dedicated this structure) to the gods and the goddesses, according to the direction of the oracle of the illustrious Apollo.—Like most of the other inscribed stones found upon the Wall, it bears marks of having been purposely broken.



135. This Altar was dug up at Chapel Hill, in the immediate vicinity of the station of *BORCOVICUS*. *Horsley, N. xxxvi.*; *Hodgson, lxxxix.* The inscription may be translated—The first Cohort of the Tungrians,



JOM  
 IN NUMINIBUS  
 AVGGC OHIT  
 IN GRORVM  
 MILCVI PAB  
 STOVERIVS  
 SVPERSTIS  
 PRAEFECTVS

JOM  
 ET NUMINIBUS  
 AVGVSTI COHORS I. TVNGRORVM  
 MILLIARIA CVI PRAEF  
 ST QVINTVS VERIVS  
 SVPERSTIS  
 PRAEFECTVS.

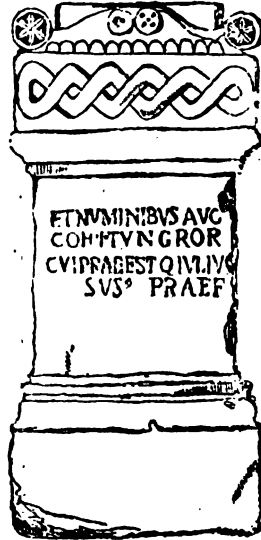
a milliary one, commanded by *Quintus Verius Superstis*, Prefect, (dedicated this altar) to *Jupiter the best and greatest*, and to the Deities of the Emperor.—The scrolls on the top of the altar are bound down by transverse cords.

136. The upper half of a large Altar; the inscription is almost entirely obliterated. The letters of the first line may be *IOM*, and on the second are some traces of the letters *COH III AE*; in which case it has been dedicated to *Jupiter* by the *Fourth Cohort of the Dacians* (styled the *Ælian*) which was in garrison at *ANBOGLANNA*. On the side of it is carved a figure applying a long straight trumpet (*tuba*) to its mouth; it supports the trumpet with both hands.

137. Found together with the altar No. 135, and some others, at the foot of the hill on which BORCOVICUS stood. Horsley, N., xxxix.; Hodgson, xli. The inscription is nearly effaced. Horsley discerned on the first line (left blank in the cut) the words I O M, and they may yet be traced upon careful examination.

IOVI OPTIMO MAXIMO  
 ET NVMINIBVS AVGVSTI  
 COHORS PRIMA TYNGRORVVM  
 CVI PRÆEST QVINTVS IVLIVS PRÆFECTVS.

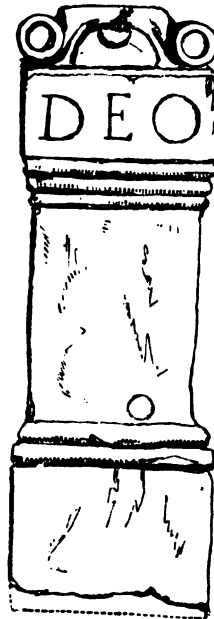
To Jupiter the best and greatest and to the deities of Augustus, the First Cohort of the Tungri commanded by Quintus Julius Maximus (?) the Prefect dedicated this.



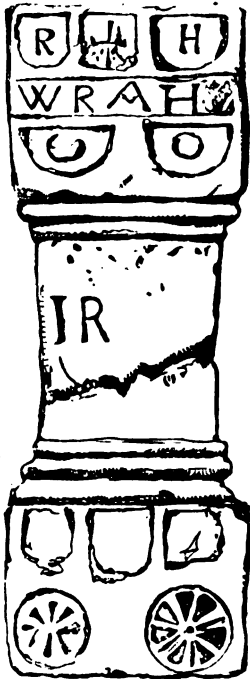
138. Probably from BORCOVICUS. The altar appears never to have been finished; for the focus, though roughly formed, has not been hollowed out. On the face of the capital is inscribed the word DEO; the deity here referred to is probably Mithras.

139. A small uninscribed and much injured Altar, 1 foot 10 inches high.

140. From VINDOBALA; presented by the Rev. John Collinson. Hodgson, xv. This altar was long built up in the garden wall of the parsonage house of Gateshead. Brand, who engraves and describes it (vol. i. p. 608), says that on it is "plainly inscribed the monogram of Christ," Brand's opinion can hardly be supported. The monogram is anything but plain. The altar has been sadly tampered with; can we be sure that what is supposed to be the monogram is not of the same age as the letters which have been rudely cut upon the face



138



142. From BORCOVICUS. Horsley, N. xl. Hodgson XLIII. But for the assistance of

DEO  
MARTI QUINTVS  
FLORIVS MA-  
TERNVS PRAEFECTVS  
COHORTIS I TVNGRORVM  
VOTVM SOLVIT LIBENS MERITO.

To the god Mars  
Quintus Florius Maternus Prefect of the First  
Cohort of Tungrians (dedicates this altar) in  
discharge of a vow willingly and deservedly  
made.

Horsley, who saw the altar when it was in a less weathered state than at present, the inscription would be nearly illegible. The focus is unusually capacious, being ten inches in diameter. The globe on the base of the altar will be noticed.

<sup>11</sup> Hodgson says "Rutchester, for a long time, was the estate and residence of a family of gentry called Rutherford. Could R. H. and A. H. be two sisters to whom W. R. and I. R., two young men of this family were attached?"

<sup>12</sup> Hodgson's *Nor.*, II., iii., p. 178."

of the stone, and which are evidently modern.<sup>11</sup> Or supposing the monogram to be of the same age as the altar, how do we know that it was intended to symbolize the Redeemer? "The sign called the Christian monogram is very ancient; it was the monogram of Osiris and Jupiter Ammon; it decorated the hands of the sculptured images of Egypt; and in India stamped its form upon the most majestic of the shrines of the deities."<sup>12</sup> Unless this be one, no Christian inscription belonging to the Roman era has been found upon the line of the Roman Wall. This altar has an unusually high capital, but is destitute of a focus.

141. An un-inscribed Altar; the upper part of it has been much injured. It is 2 feet 10 inches high.



143. From BORCOVICUS. Horsley, N., xli.; Hodgson, xliiv. The

HERCVLI  
 COHORS PRIMA TVNGRORVM  
 MILLIARIA  
 CVI PRAEEST PVBLIVS AELIVS  
 MODESTVS PRAEPECTVS.

Dedicated to Hercules by the First Cohort of the  
 Tungrians, (consisting of one thousand men), of which  
 Publius Aelius Modestus is Prefect.



inscription could not easily be deciphered without the aid of Horsley's  
 reading.

144. The inscription on the body of the  
 Altar has all the appearance of hav-  
 ing been purposely erased; on the capital  
 are the letters D.O.M.—DEO OPTIMO MAXIMO  
 —The god the greatest and best. It has  
 probably been dedicated to Mithras.



145. The lower part of a Statue of Her-  
 cules, from BORCOVICUS. The figure is  
 muscular, and holds a club in the right  
 hand; traces of the lion's skin are seen  
 hanging down on the left side.

146. A large uninscribed Altar (3  
 feet 9 inches high), from Chester-le-  
 Street; presented by the Rev. Walker  
 Featherstonhaugh.

147. A rude uninscribed Altar, 1 foot  
 3 inches in height.

148. A small neatly carved Altar, without inscription. On one face,  
 in a slightly recessed niche, is a figure of a woman or a robed priest;

it is 9 inches high. From Chester-le-Street; presented by the Rev. Walker Featherstonhaugh.

149. A small Altar, from Chester-le-Street; presented by the Rev. Walker Featherstonhaugh. Being formed of a coarse-grained sandstone, and much weathered, the inscription is indistinct; the engraving accurately represents it.

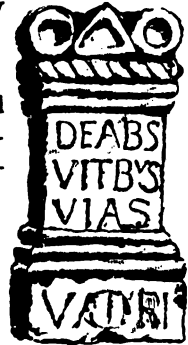


149

150. A neatly formed Altar, 9 inches high, from Chester-le-Street; presented by the Rev. Walker Featherstonhaugh. Its inscription is obliterated by exposure.

151. An Altar, from Chester-le-Street; presented by the Rev. Walker Featherstonhaugh. The inscription is indistinct. It has probably been addressed—

DEABVS  
VET[ER]IBVS  
V.S.L.M.



151

152. A rudely formed uninscribed Altar.

153. A rudely formed Altar, from Brougham Castle, Westmoreland;

DEO  
H[E]LATVCADRO  
AVDACVS  
VOTVM SOLVIT PRO SALVTE  
SVA.



To the God  
Belatucader.  
Audacus  
discharges his vow for his  
well-being.

presented by Mr. George Armstrong Dickson. It is made of red sandstone.

154. The lower fragment of a small Altar, having on it apparently the following letters:—

VITRI  
VOTVM  
S L M

The second line is very doubtful.

155. A small Altar, from BORCOVICUS. The inscription is very faint, but it appears to be—

COCID[O ET]  
 GENI[O] P[RÆ]  
 SIDI . . . . .  
 . . . . .  
 . . . . .



To Cocidius  
 and the Genius  
 of the garrison  
 . . . . .  
 . . . . .

The letters on the left side are more obliterated than those on the right. On the base of the altar are figured two dolphins.

156. The lower portion of a small Altar, having the inscription—

HVITH  
 RIBVS

157. An uninscribed square-built Altar, 14 inches high. Uninscribed altars would be convenient vehicles on which to offer incense to any deity whom fashion or caprice might recommend to the worshipper.

158. A small Altar, 11 inches high; it has never had an inscription.

159. An Altar, formed of very rough coarse-grained sandstone. The inscription is very obscure. The last line seems to be BANNÆ. From PROCOLITIA; discovered and presented by the pilgrim band of 1849.

160. From BREMENIUM.—

DIS  
 MOVNTI-  
 BVS IVLIVS  
 FIRMIN-  
 VS DEC. FECIT.



To the gods of  
 the mountains  
 Julius  
 Firminus  
 a Decurion dedicates  
 this.

The cut is drawn to twice the usual scale.

161. A rudely formed Altar, from PONS ÆLII. The inscription, if it ever had any, is entirely obliterated.

162. A rude Altar, from PONS ÆLII. The face of the lower portion has been broken off. The letters . . NANO are tolerably distinct. It has been conjectured that the dedication has been SILVANO. There is, however, scarcely room for the first three letters.—*Arch. Æl.*, vol. iii., p. 148.

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Some general observations may not be out of place in reviewing the collection of antiquities described in this Catalogue.

1. The extent and the duration of the Roman occupation of Britain is made strikingly apparent by it. Though the lettered memorials of the empire were assiduously destroyed on the departure of the Romans by the barbarian tribes which succeeded them, and though in after ages—almost to the present day—ignorance and superstition carried on the work of destruction which commenced in passion and excitement—it is gratifying to see so many stones, sculptured by Roman hands, from every part of the North of England, and of every age—from that of Hadrian to a very late period of the Roman occupation—collected in one place, and to know that, besides this collection, there are several others of great value in this district of the country.

2. The amount of religious feeling among the Romans is strongly brought out. However corrupt and impure their religion was, they carried it with them wherever they went, and boldly professed it.

3. The nature of their religion is set impressively before us. They had “gods many and lords many.” Jupiter, Mars, Hercules, Apollo, and Mercury are invoked. The Cæsars themselves are worshipped, as well as Victory and Fortune, and the Ancient gods, and the Unnamed or “Unknown” gods, to whom the dedicators were referred by the oracle of Apollo, and the gods of the Mountains, and the gods of the Shades below. We see also the tendency of polytheism to multiply itself, for here are deities evidently local, such as Belatucader and Cocidius, deities that the Romans found were worshipped by the tribes they had subjugated, and whom accordingly they felt it prudent to propitiate.

# ARCHÆOLOGIA ÆLIANA.

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## CATALOGUE OF THE INSCRIBED AND SCULPTURED STONES OF THE ROMAN ERA IN POSSESSION OF THE SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE.

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No Museum is so rich in the memorials of the dominion of the Romans in Britain as that belonging to the Society of Antiquaries of Newcastle. The material employed in the formation of these statues and slabs and altars—sandstone—is unquestionably inferior to that of which the lapidarian treasures of the Vatican consist; and they are, for the most part, immeasurably below them in artistic design and skilful execution. To Englishmen, however, they have an interest which all the glories of the Vatican and the Capitol can never surpass. They fill up a gap in our history. They give us the names and they reveal the movements and the feelings of the men who first taught the inhabitants of Britain the arts of civilized life, and gave them their earliest lessons in the equally difficult tasks of obeying and commanding. If we bear in mind that in Italy the statues which adorned their cities were the result of the highest genius which wealth could command, and that in Britain—the furthest verge of the empire—the sculptures and inscriptions were, necessarily, often the result of unprofessional effort—the work of legionary soldiers—our surprise will be, that they are so good as they are. Do modern English soldiers leave behind them in the countries which they visit relics of taste and skill so creditable as those which the troops of Hadrian and Antonine did? Even the most shapeless of the sculptures in our Museum have their value; they speak more powerfully than the pen of the historian can, of the state of the Roman empire in Britain.

The woodcuts originally used in the illustration of this Catalogue were drawn in outline to the scale of three-quarters of an inch to the foot. Some of these are still retained; but for the most part cuts of

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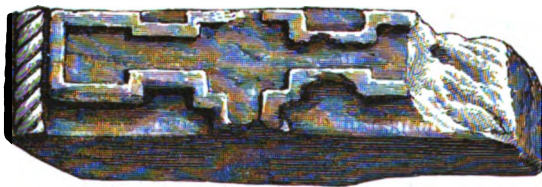


a higher character, and drawn to the scale of an inch and a half to the foot, have in this edition been introduced. To avoid mistake, the size of each stone is given. A reference is in each case made to the *Lapidarium Septentrionale* of the Society of Antiquaries of Newcastle, where the stones are more fully discussed, and where the authors who have previously treated of them are named. Reference is also made to the seventh volume of the *Corpus Inscriptionum Latinarum* (*C. I. L.* in the following pages) of the Royal Academy of Berlin, in cases where the views of the able author of that volume—Professor Hübner—are referred to or adopted.

Letters between parentheses ( ) represent the expansion of an abridged word, thus I(OVI); those between brackets [ ] represent the restoration of destroyed letters, thus DEA[BVS]; while /// represent destroyed letters which cannot be restored.



1 ft. 11 in. by 1 ft. 10 in.



1. — A Stone, which, subsequently to its use by the Romans, has been employed in the construction of the Saxon Church at Jarrow. On the edge of this slab is a portion of a cross in relief, and similar in design to the cross occurring on some of the Hartlepool headstones, and to that on the Durham Priory seal, known as St. Cuthbert's cross. The cross must have been

wrought upon several stones, most probably after they had been placed *in situ*. It was surrounded by the cable moulding so frequent in Roman and Saxon work. The inscription is much effaced, but, as suggested by Brand, it seems to have been conceived in honour of the adopted sons of Hadrian, of whom Antoninus Pius, his successor, was one. Presented by Cuthbert Ellison, Esq. *Lap. Sep.*, No. 589; *C. I. L.*, VII., No. 498, where the Editor shews that it is in fact one of the most important epigraphical monuments found along the line of the WALL, because it is to be referred to the very foundation, or the inauguration, of the great fortification destined to unite the two parts of the sea by murus and vallum, and the fortresses placed upon them. An inscribed stone from Jarrow, similar to this, and which may have been a portion of it, is in possession of the Society of Antiquaries of London.

2.—This Stone was found built into the wall formerly occupied by the Messrs. Mitchell, printers of the *Tyne Mercury*, in St. Nicholas's Church-yard, Newcastle. It may have been brought by the elder Mr. Mitchell from Cumberland, of which county he was a native.

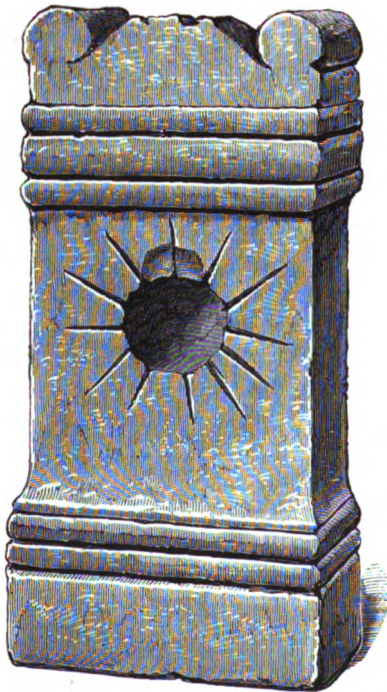


2 ft. 1 in. by 1 ft. 6 in.

DE	MATRIBVS TRAMARINIS	[B
A	PATR[IS AVRELIVS IVVENALIS	S]

“Aurelius Juvenalis dedicates this to the transmarine Mother goddesses of his fatherland.” The Mother goddesses were generally represented in triplets, and seated. They were known as the “good mothers,” but no special name was given to them. They were chiefly worshipped by the Germanic branch of the Roman family.—*Lap. Sep.*, No. 12.

3.—A defaced Altar, 4 feet high. There are traces of letters upon it, but nothing of a satisfactory nature can be made out.



2 ft. 8 in. by 1 ft. 4 in.

4.—This Stone was found lying on the ground in the station of SEGEDUNUM, Wallsend. It was surrounded by twelve stones lying in a circle. This circumstance, together with the fact that rudely formed rays project from a perforation extending through it, renders it probable that the altar had been dedicated to the Persian Sun-god, Mithras. — *Lap. Sep.*, No. 3.

5.—The upper half of a large Altar; the inscription is almost entirely obliterated. The letters of the first line may be I O M, and on the second are some traces of the letters COH III AE; in which case it has probably been dedicated to Jupiter

by the Fourth Cohort of the Dacians (styled the Ælian) which was in garrison at AMBOGLANNA. On the side of it is carved a figure applying a long straight trumpet (*tuba*) to its mouth; it supports the trumpet with both hands.

6.—A small Altar, found upon the line of the Roman Wall to the south of the Byker Bridge. Owing to the altar having been made use of as a sharpening stone, a great part of the inscription is obliterated. Usually an inscription upon an altar begins with the name or names of the god or gods to whom it is dedicated ; here the inscription begins with the name of the dedicator. The inscription may have been as follows:—

IVL(IVS) MAX  
 IMVS SAC(ERDOS)  
 D(EO) I[NVICT]  
 O [MITHRAE] ?  
 PE / / / /  
 OV / / / /  
 / / / V.S.L.M.



1 ft. 8½ in. by 10 in.

“Julius Maximus, a priest, to the unconquered god Mithras, dedicates this altar willingly, in discharging a vow, to a most worthy object.”

7.—A Roman Soldier. **BORCOVICUS**.  
 —Horsley, *N.*, 47 ; Hodgson, 63. The figure has lost its head and right arm. His shield is gently upheld by the fingers of the left hand. Horsley remarks:—  
 “His two belts are visible crossing each other, agreeable to the description of Ajax’s armour in Homer.”

“But there no pass the crossing belts afford,  
 One braced his shield, and one sustained his  
 sword.”—*Pope*.

His sword is on his left side, similar to other examples on Trajan’s column.



3 ft. 4 in. by 2 ft.

8.—A large but much damaged Altar. Its locality is unknown ; pos-

sibly BORCOVICUS, Housesteads. On the upper portion of its face letters may be traced; the lower part of the inscription is completely effaced.



1 ft. 5 in. by 9 in.

9.—A figure of Mercury, found in digging the foundations of the High Level Bridge, in the immediate vicinity of the Castle of Newcastle-upon-Tyne—one of the few relics of PONS ÆLII. Presented by George Hudson, Esq. He has the money bag in his right hand, the caduceus in his left; a ram kneels at his feet. In the upper part of the stone a cock, the emblem of vigilance, has been introduced.—*Lap. Sep.*, No. 15.

10.—A small Figure, dredged out of the Tyne at Newcastle. It probably represents Fortune. She holds a cornucopiæ in her left hand, and with her right she places some object in a basket—a *modius* (?)



1 ft. 5 in. by 10 in.

11.—An Altar from BORCOVICUS, Housesteads (?) On the upper part we have lines of the cable pattern, and on its face and sides are festoons in relief. It has not been inscribed.



1 ft. 9 in. by 1 in.

12. — From Jarrow; presented by Cuthbert Ellison, Esq. This Stone is probably the base of an altar, or it may have been part of the decorations of a sepulchral monument. The much-weathered sculpture represents an archer shooting at a stag.—*Lap. Sep.*, 540.

13.—A carefully carved Altar, dedicated to Neptune by the Sixth



4 ft. by 1 ft. 8 in.

Legion. It was dredged up from the bottom of the Tyne at Newcastle, in three several pieces, and at different times, when the works of the Swing Bridge were in progress. The inscription reads :—

NEPTVNO LE(GIO)  
VI VI(CTRIX)  
P(IA) F(IDELIS).

“To Neptune, the Sixth Legion, surnamed the victorious, pious, and faithful, [erects this altar].” The Sixth Legion, or some important detachment of it, having crossed the North Sea from Germany, were right thankful at once more setting foot on solid land, and so reared this altar to the god of the Seas. The trident and the dolphin are emblematic of the marine deity.

14.—This fragmentary inscription is supposed to have been found



1 ft. 1 in. by 7 in.

in the vicinity of CONDERCUM, Benwell. Little can be made of it ; the last line may be RIV ? P(EDES) XXX, the latter characters representing the number of feet erected in some building by a body of troops.—*Lap. Sep.*, No. 42.

15.—From the Roman station of CONDERCUM, Benwell. It is the base of a large and apparently ornate Altar. The remaining portion of the inscription is :—*Centurio Legionis vicesimae Valeriae Victricis votum solvit libens merito. . . .* “A centurion of the Twentieth Legion, styled the Valerian and victorious, erects this altar in discharge of a vow, willingly, and to a most worthy object.” The angular mark > represents the word *centurio*, the commander of a troop of a hundred men, or *centuria*, the troop itself. It is wrongly supposed to represent a vine twig, and to indicate that the officer had the power to inflict corporal punishment on his men. The mark

is, in reality, the initial letter c, inverted, thus c.—*Lap. Sep.*, No. 16.



2 ft. 2 in. by 2 ft.

16.—Two squared Stones, resembling those of which the gateways of the mile-castles on the Wall were built: Presented to the Society by Sir Matthew White Ridley, Bart. When first noticed, they were in a garden wall at Heaton Flint Mill. Have they been originally derived from the mile-castle which commanded the passage of the Wall over the defile of the Ouseburn? One of them bears the rude inscription shown in the cut. It is read with difficulty, but it may be—

C(ENTVRIA) IVLI(I) NYMISIA-  
 NI VLPIVS CAN-  
 ALIVS (or SANNIVS)  
 ET LICINIUS GOVTIVS (or C. SOVT / / / / IVS.

“The century of Julius Numisianus, Ulpianus Canalius, and Licinius

B



Goutius [have superintended this part of the work.]—*C. I. L.*, VII., No. 502 ; *Lap. Sep.*, No. 14.



2 ft. by 1½ ft.

17.—A Centurial Stone found at MAGNA, Caervoran. The second line of the inscription is indistinct:—



1 ft. 2 in. by 9 ft.

D(ENTVRIA) CLAVDI(I)  
P[E]D(ES) XXXS.

“The century of Claudius (erected) thirty and a half feet.”—*Lap. Sep.*, No. 344 ; *C. I. L.*, VII., No. 782.

18.—Probably from CONDERCUM, Benwell Hill. Part of a monumental stone.

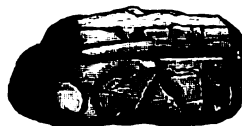


11 in. by 10 in.

[SI]T TIB[I]  
[TERBA] ♠ LEVIS.

“May the earth lie light upon you.”—*Lap. Sep.*, No. 32.

19.—The fragment of a Slab, perhaps from BORCOVICUS, Housesteads. It has on it letters which may be DCAE, or [IM]P. CAE(SAB).



9 in. by 7 in.

20.—A Centurial Stone, much weathered. Its inscription is somewhat obscure; it seems to read—

COH(ORTIS) VII  
O(ENTVRIA) VAL(ERII) VERI.

“The century of Valerius Verus of the Seventh Cohort.”



11 in. by 7 in.

21.—Part of an Altar, from HABITANCUM, Risingham; apparently inscribed—

I(OVI) O(PTIMO) M(AXIMO)  
[ET] IMP(ERATORIBVS).

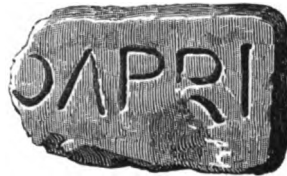


11 in. by 7½ in.

“To Jupiter the best and greatest, and to the Emperors.” The Emperors in question are, probably, Severus and his sons. Presented by Mr. Richard Shanks.—*Lap. Sep.*, No. 575.

22.—A broken Slab without inscription.

23.—A Centurial Stone found at CONDERCUM, Benwell. The inscription is O(ENTVRIA) ARRI(I). “The century of Arrius.” The tail of the first R has been removed by a fracture in the stone—a trace of it is left.—*Lap. Sep.*, No. 44.



10½ in. by 6 in.



11 in. by 6 in.

24.—This Stone is from the same locality as the last, and bears the same inscription. The one stone was probably affixed to one extremity of the portion of the Wall that was built by this body of troops, the other at the other.—*Lap. Sep.*, No. 44.

25.—A Centurial Stone from VINDOBALA, Rutchester. It reads—

O(ENTVRIA) ARRI(I).

“The century of Arrius.”—*Lap. Sep.*, No. 920.



11 in. by 4 in.

26.—The fragment of an inscription found at VINDOBALA, Rutchester. Professor Hübner suggests the reading:—



11 in. by 6 in.

[D. M]  
[M]VETV[RII]  
[DI]OGENIS [PA  
TRIS] VET(VRIA) FELIC[LA FECIT].

—*Lap. Sep.*, No. 921.

27.—A roughly-carved Figure (Mars?), holding in his right hand a spear, in his left a *palera*, on a building stone of the size used in the stations. It is not known where it was found.



10½ in. by 6 in.

28. — A Centurial Stone from Walbottle, bearing the letters—

[F]ELIX (?)

—*Lap. Sep.*, No. 50.



12 in. by 8 in.

29.—A Stone from the Roman Wall near Walbottle. Presented by Mr. Wilson.

Q(ENTVRIA) PEREGRINI.

“The century of Peregrinus.”—*Lap. Sep.*, No. 49.



10 in. by 6 in.

30.—A small flat Stone, from an unknown quarter, bearing an inscription something like the following:—

Q(ENTVRIA) G(AI) FAVI?  
SEBANI (or SILBANI).



10 in. by 5 in.

31.—This stone was found in Clavering Place, Newcastle, the PONS ÆLII of the Romans. It reads—

COH(ORS) I. THRACVVM.

“The first cohort of the Thracians.” There are traces of the palm branch at the lower right-hand corner of the stone. This regiment was not permanently located in Newcastle.—*Lap. Sep.*, No. 13.



1 ft. 1 in. by 10 in.

32.—An Altar from CONDERCUM, Benwell Hill.



3 ft. 1 in. by 2 ft. 1 in.

I(OVI) O[PTIMO MAXIMO DOLIC]HE-  
 NO ET NYMINIBVS  
 AVGVSTI PRO SALVTE IMP(ERATORIS)  
 CAESARIS T(ITI) AELI(I) HADR(IANI)  
 ANTONINI AVGVSTI PII P(ATRIS) P(ATRIAE)  
 ET LEG(IONIS) II AVGVSTAE)  
 MA(RCVS) LIBVRNIVS FRON-  
 TO Q(ENTVRIO) LEG(IONIS) EIVSDEM  
 V(OTVM) S(OLVIT) L(IBENS) M(ERITO).

“To Jupiter Dolichenus the best and greatest, and to the guardian divinities of Augustus, for the safety of the Emperor Caesar Titus Ælius Hadrianus Antoninus Augustus Pius, the father of his country, and for that of the Second Legion surnamed the Imperial, Marcus Liburnius Fronto, a centurion of this legion, dedicates this altar in discharge of a vow, willingly and to most worthy objects.” Jupiter obtained the epithet *Dolichenus* from Doliche, a town in Macedonia, which abounded in iron. The Romans wrought coal at Benwell; they may have smelted iron here also. According to Horace (Ep. II., 2, 187, &c.), each person has a presiding genius:—

“That mystic genius, which our actions guides,  
Attends our stars, and o'er our lives presides.”—*Francis*.

This altar was probably reared before Lollius Urbicus advanced into Caledonia, where he built the Antonine Wall.—*Lap. Sep.*, No. 16; *C. I. L.*, VII., 506.

33.—The head of Pan, from MAGNA, Caervoran.

34.—A Stone of the Centurial kind. The inscription is illegible. Its locality is unknown.

35.—A defaced and much injured Altar, from Wark, on the North Tyne. Presented by John Fenwick, Esq. For a long time it was used as a step in the stile at the foot of the Moot Hill. It may perhaps be regarded as a proof that the Romans had a post at Wark, which is about eight miles to the north of the Wall. One of the sides of the altar is adorned with a *patara*, the other with a *præfericulum*.

36.—An Inscribed Stone, from MAGNA, Caervoran. Presented by Colonel Coulson.—*Lap. Sep.*, No. 331; *C. I. L.*, 777. It reads—



1 ft. 8 in. by 6 in

COH(ORS) I BAT-  
[A]VORVM F(ECIT).

“The First Cohort of

the Batavians erected this." The First Cohort of the Batavians was, when the Notitia list was compiled, in garrison at PROCOLITIA, the third station to the east of MAGNA. It is most probable that when this stone was carved the Batavians had been rendering temporary assistance to their fellow-soldiers at MAGNA. The stone is much worn by exposure to the weather.

37.—Found at Hatheridge, near CILURNUM, Chesters. Professor



1 ft. 1 in. by 6 in

Hübner reads the inscription thus :—

COH(ORTIS) I O(ENTVRIA) NA(EVII) (?)  
BASSI HAS(TATI) P(RIMI).

"The century of Naeuius Bassus, of the first rank, belonging to the First Cohort."—Brand's *History of Newcastle*, Vol. I., p. 609n ; *Lap. Sep.*, No. 127 ; *C. I. L.*, VII., 597.

38.—A Centurial Stone, from Walbottle. Presented by the Literary and Philosophical Society of Newcastle-upon-Tyne.

O(ENTVRIA) P. P.

These letters may signify such names as *Pompeius*, *Primus*, or the like.—*Lap. Sep.*, No. 51.



9 in. by 9 in.

39.—Probably from the vicinity of CONDERCUM, Benwell Hill. It formerly belonged to Archdeacon Thorp.

COH(ORS) VIII.

"The Eighth Cohort." The upper part of the stone is broken off, and may have contained the name of the legion to which the cohort belonged.—*Lap. Sep.*, No. 41.



1 ft. by 5 in.

40.—Found at Risingham (?) On inscriptions found at BREMENIUM, High Rochester, and at Lan-  
chester, the name of Egnatius Lucilianus,  
an imperial legate, occurs; we perhaps  
have a trace of the same individual here  
—EGNATIVS. The last line is OPTANDVS,  
which may be the name of a soldier of  
inferior position.—*Lap. Sep.*, No. 631.



1 ft. by 6 in.

41.—A small Tablet; the inscription is defaced. Its locality is  
unknown.

42.—Found at Wallsend.

C(O)II(ORTIS) I  
O(ENTVRIA) FLORI.

“The century of Florus of the First  
Cohort.”—*Lap. Sep.*, No. 5.



1 ft. 1 in. by 9 in.

43.—A small broken Tablet, with  
an unknown object in relief carved  
upon it.

44.—Found, together with the altar, No. 124, and some others,  
at the foot of the hill on which BORCOVICUS, Housesteads, stood.—  
Horsley, *N.*, 39. The inscription is nearly effaced :—

I(OVI) O(PTIMO) M(AXIMO)  
ET NUMINIBVS AVG(VSTI)  
COH(ORS) PRIMA TVNGROR(VM)  
CVI PRAEST Q(VINTVS) IVLIVS  
[MAXI]MVS PRAEF(ECTVS)  
V. ! ! / .

“To Jupiter the best and greatest, and to the deities of Augustus,  
the First Cohort of the Tungri, commanded by Quintus Julius  
Maximus (?) the Prefect, dedicated this.” In the words *Numinibus  
Augusti*, the emperor himself is probably hailed as a god.—*Lap. Sep.*,  
No. 176; *C. I. L.*, 639.



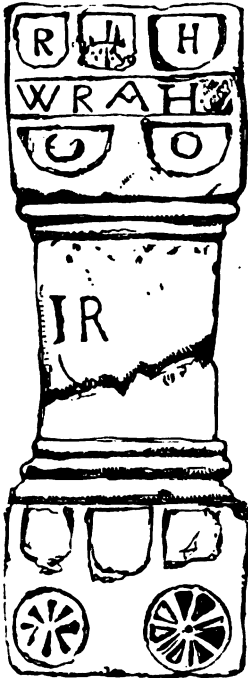
3 ft. 10 in. by 1 ft. 1 in.

C



45.—A large uninscribed Altar (3 ft. 9 in. high), from Chester-le-Street. Presented by the Rev. Walker Featherstonhaugh.

46.—From VINDOBALA, Rutchester. Presented by the Rev. John Collinson. This Altar was long built up in the garden wall of the



4 ft. 1 in. by 1 ft. 4 in.

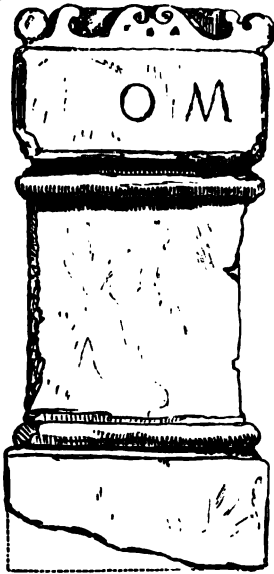
parsonage house of Gateshead. Brand, who engraves and describes it (Vol. I., p. 608), says that on it is "plainly inscribed the monogram of Christ." Brand's opinion can hardly be supported; the monogram is anything but plain. The altar has been sadly tampered with. Can we be sure that what is supposed to be the monogram is not of the same age as the letters which have been rudely cut upon the face of the stone, and which are evidently modern? Or, supposing the monogram to be of the same age as the altar, how do we know that it was intended to symbolize the Redeemer? "The sign called the Christian monogram is very ancient; it was the monogram of Osiris and Jupiter Ammon; it decorated the hands of the sculptured images of Egypt; and in India stamped its form upon the most majestic of the shrines of the deities."\* In all probability the altar, as represented in the woodcut, is standing upside down, and

was so when the modern young gentlemen whose initials appear upon it carved the letters.—*Lap. Sep.*, No. 61.

47.—Part of an Altar, which has been split down the middle to form a gate-post. From HABITANCUM, Risingham. Presented by Mr. James Forster. Hodgson, who describes the altar (*Hist. Nor.*, Part II., Vol. I., p. 186), suspects the inscription was in hexameter verse. Mr. Hodgson's copy of the inscription, together with Dr. Hübner's, are here placed side by side with the engraving; a compari-

\* Hodgson's *Hist. of Northumberland*. Part II.. Vol. III., p. 178.





3 ft. 9 in. by 1 ft. 10 in.

that we have here a sepulchral ode in heroic verse.—*Jap. Sep.*, No. 609 ; *C. I. L.*, VII., No. 1020.

48.—From BORCOVICUS, Housesteads. The inscription on the body of the Altar has all the appearance of having been purposely erased. On the capital are the letters—

I(OVI) O(PTIMO) M(AXIMO).

“To Jupiter, the greatest and best.”—*Lap. Sep.*, No. 175.

49.—A small uninscribed Altar, of which no account exists.

50.—A headless Figure of Mercury, from CORSTOPITUM, Corbridge. Presented by the Rev. Walker Featherstonhaugh. A purse is on the ground, near his left foot ; a goat is on his right ; a cock adorns the pedestal. —*Lap. Sep.*, No. 649.



1 ft. 3 in. by 11 in.

51.—An Altar, 2 ft. 2 in. high and 7 in. wide, very roughly tooled, and having no trace of an inscription, from VINDOBALA, Rutchester. Presented by Thos. James, Esq.

52.—A small uninscribed and much injured Altar, 1 ft. 10 in. high.



1 ft. 11 in. high.

53.—Another small Altar, in a much injured condition.

54.—A mutilated and much weathered Figure of a Roman Soldier in his leathern corslet. From CORSTOPITUM, Corbridge. Presented by Mr. Spoor.

55.—A small headless Figure of Fortune sitting in an arm chair, from MAGNA, Caervoran. She has the wheel in her right hand, and the cornucopiæ in her left.



1 ft. 9 in. by 1 ft. 2 in

56.—A Figure of Victory, with outstretched wings. The peculiar curl of the lower part of the drapery will be noticed. From the Roman station at Stanwix. It had been



2 ft. 3 in. by 1 ft. 3 in.

used in the building of the old church there, and was rescued when that building was pulled down to be replaced by the present structure. Presented by the Rev. Thomas Wilkinson.—*Lap. Sep.*, No. 482.

57.—A small rude Figure of Silvanus (?) It was found in digging the Carlisle canal, at Burgh-on-the-Sands, and was presented by the engineer, the late Wm. Chapman, Esq. Several figures similar to this have been found in the Roman stations in the North of England.



1 ft. 1 1/2 in. by 7 in.

58.—The lower portion of an ornamental Column.

59.—The lower portion of a Slab, on which the figure of a man has been engraved.

60.—A Centurial Stone from the WALL, west of Sewingshields. The inscription is obscure; it seems to be this—

COH V PRI-  
MANV (?)

“The century of Primanus of the Fifth Cohort.”—*Lap. Sep.*, No. 163 ; *C. I. L.*, 626.



1 ft. by 9 in.

61.—Part of a Slab from VINDOLANA, the modern Chesterholm. Presented by the late Rev. Anthony Hedley. Its right bears a Roman *vevilum*, or standard; the left is gone.



1 ft. 2 in. by 8 in.

The inscription is very imperfect. Professor Hübner gives the reading of it, conjecturally, as—

COH(ORS) / /  
 PROCI-  
 LI / / / /  
 MVC[LANI].

—*Lap. Sep.*, No. 267; *C. I. L.*, 719.

62.—A Centurial Stone from MAGNA, Caervoran. Some of the letters are indistinct; but the inscription seems to be—



1 ft. 3 in. by 8 in.

○ VALERI(I)  
 CASSIA-  
 NI R(ETRO)? V(ERSVM)? P(EDES) XIX.

“The century of Valerius Cassianus (erected) 19 feet backwards.”—See Hübner, *C. I. L.*, No. 789; *Lap. Sep.*, No. 340.



1 ft. by 11 in.

63.—From HABITANCUM, Risingham. The mutilated figure of Mars, or of a Roman Soldier.

64.—A Centurial Stone, with a nearly obliterated inscription.



1 ft. 1 in. by 6½ in.

65.—A Centurial Stone from the WALL, at Sewingshields, bearing the inscription—

COH(ORTIS) V  
 ○ CAECILI(I)  
 PROC(V)LI (?)

“The century of Cæcilius Proculus, of the Fifth Cohort.”—*Lap. Sep.*, No. 162.

66.—Fragment of a Monumental Stone from BORCOVICUS. It



“Caius Valerius Tullus, the son of Caius of the Voltinian tribe, a native of Vienne (S. of France), a soldier of the Twentieth Legion, surnamed the Valerian and Victorious.” The palm branch, the type



2 ft. 10 in. by 2 ft. 6 in.

of victory, will be noticed in the triangular head of the stone, and at the commencement and close of the last line.—*C. I. L.*, VII., 794 ; *Lap. Sep.*, No. 322.

70.—An important Sculpture, from a Mithraic cave in the vicinity of BORCOVICUS, Housesteads. The cave was partly sunk in the ground ; the sides of it faced the four cardinal points of the compass. The god Mithras, coming out of an egg, is in the centre of the slab holding a sword (?) in his right hand, a torch in his left. Surrounding him, in an oval-shaped border, are the signs of the zodiac. “The

signs commence, after the Roman manner, at Aquarius or January, and end with Capricorn, or December." The upper part of the stone,

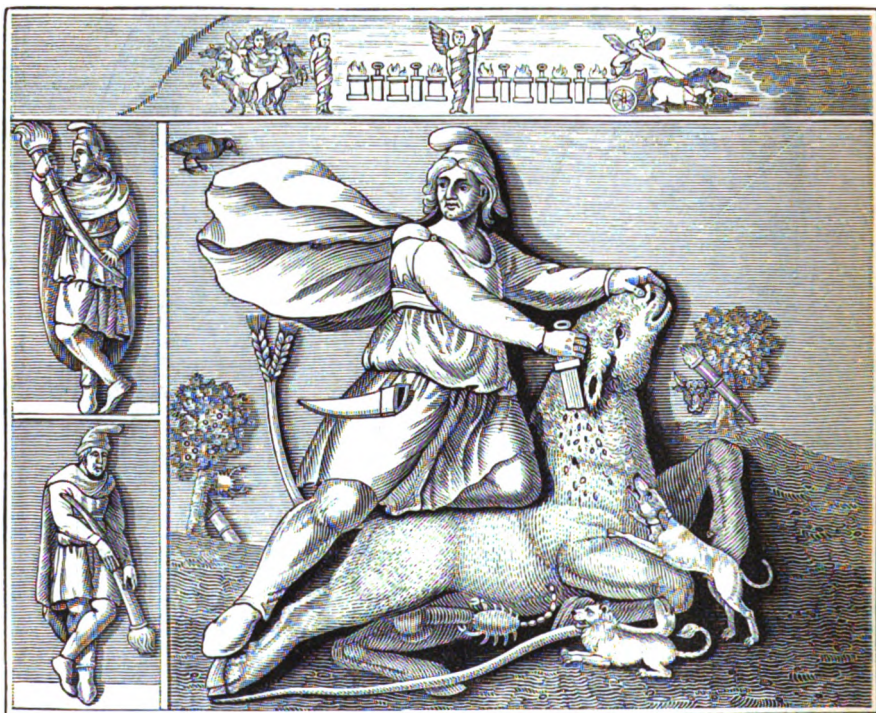


4 ft. 7 in by 2 ft. 6 in.

D



which contained Cancer and part of Leo, has been lost. The fracture between Virgo and Scorpio has probably obliterated Libra. "Mithraism was a species of Sabaism which in old times prevailed from China, through Asia and Europe, as far as Britain. During the reign of Commodus the former had become common among the Romans,



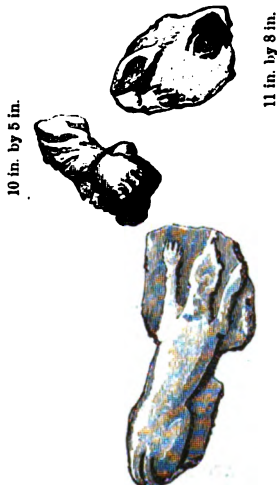
and in the time of Severus had extended over all the western part of the empire. It was imported from Syria, and was synonymous with the worship of Baal and Bel in that country; for in it, as in the mysteries of Osiris in Egypt, and of Apollo in Greece and Rome, the sun was the immediate object of adoration."—*Archæologia Æliana*, O.S., Vol. I., p. 283; *Lap. Sep.*, No. 188.

71 and 72.—Several fragments of a large tablet found in the Mithraic cave at BORCOVICUS, Housesteads. The tablet, unfortun-

ately, was broken up for draining-stones, and to a great extent irrecoverably lost, before its value was known. The woodcut on the previous page exhibits the usual form of these Mithraic sculptures. The parts of the BORCOVICUS tablet which remain are—a fragment of the bull's head, the dog jumping up to lick the blood, a hand grasping



2 ft. 10 in. by 1 ft. 2 in.



10 in. by 5 in.

11 in. by 8 in.

1 ft. 10 in. by 8 in.

a sword, and two figures of Mithras with an uplifted torch, one of which had stood on the right side of the tablet, the other on the left.—*Lap. Sep.*, No. 192.



5 ft. 7 in. by 1 ft. 6 in.

73.—This Stone was found at *ÆSICA*, Great Chesters. It is but a fragment of the original inscription, and in its present state nothing can be made of it.—*Lap. Sep.*, No. 287; *C. I. L.*, VII., No. 742.

74.—A Slab, inscribed—

FVLGVR  
DIVOM.

“The lightning of the gods.” Found in a field about a mile west of *HUNNUM*, the modern Halton



11 in. by 7 in.

Chesters. Presented by Rowland Errington, Esq. These stones, which are frequent in every part of the Roman world, mark the so-called "tombs of lightning." Where any lightning went to the earth, the Romans placed such a stone on the spot. Professor Hübner says that the lettering seemed to him to belong to the end of the second or the beginning of the third century. — *Lap. Sep.*,



2 ft. 3 in. by 1 ft. 7 in.

No. 104; *C. I. L.*, VII., No. 561.

75.—Fragment of an Inscription from MAGNA, Carvoran.



1 ft. by 9 in.

[CALPURN]IVS AGR[COLA]  
[COHORS I] HAMIORV(M)

"Calpurnius Agricola [imperial legate] —the First Cohort of the Hamians." About the year A.D. 163, when Marcus Aurelius and Lucius Verus were emperors, there was a rising in Britain, and Calpurnius Agricola was sent to

repress it. The Hamians are supposed to have come from Hamah, in Syria. They were in Britain as early as the time of Hadrian.—See Hodgson's *Hist. Nor.*, Part II., Vol. III., p. 205; *Lap. Sep.*, No. 328; *C. I. L.*, VII., No. 774.

76.—An Inscription in iambic verse, in praise of Ceres, the mother of the gods. From the station of MAGNA, the modern Caerboran. Presented by Col. Coulson. *Lap. Sep.*, No. 306; *C. I. L.*, VII., No. 759. The inscription, which is in iambic verse, is unusually long, and without ligatures or contractions. It is here arranged as the scansion requires:—

IMMINET LEONI VIRGO CAELESTI SIT  
SPICIFERA IVSTI INVENTRIX VERBIVM CONDITRIX  
EX QVIS MVNERIBVS NOSSE CONTIGIT DEOS  
ERGO EADEM MATER DIVVM PAX VIRTVS CERES  
DEA SYRIA LANCE VITAM ET IVRA PENSITANS  
IN CAELO VISVM SYRIA SIVS EDIDIT  
LIBYAE COLENDVM INDE CVNCTI DIDICIMVS  
ITA INTELLEXIT NVMINE INDVCTVS TVO  
MARCVS CAECILIVS DONATIANVS MILITANS  
TRIBVNVS IN PRAEFECTO DONO PRINCIPIS



3 ft. 4 in. by 2 ft. 2 in.

“The Virgin in her celestial seat overhangs the Lion,  
 Producer of corn, Inventress of right. Foundress of cities,  
 By which gifts it has been our good fortune to know the deities.  
 Therefore the same *Virgin* is the Mother of the gods, is Peace, is Virtue, is Ceres,  
 Is the Syrian goddess, poising life and laws in a balance.  
 The constellation beheld in the sky hath Syria sent forth  
 To Libya to be worshipped, thence have all of us learnt it;  
 Thus hath understood, overspread by thy protecting influence,  
 Marcus Cæcilius Donatianus, a war-faring  
 Tribune in *the office of prefect*, by the bounty of the Emperor.”

77.—This Slab was found at CONDERCUM, Benwell Hill. It was probably originally placed in front of a temple dedicated to the good mothers. As already stated, they were worshipped in triplets.



UTTING Sc.

2 ft. 8 in. by 2 ft.

MATR(IVS) TRIBVS CAMPES(TRIBVS)  
 ET GENIO ALAE PRI(MAE) HISPANO-  
 RVM ASTVRVM / / / / /  
 / / / / GORDIANAE T(ERENTIVS ?)  
 AGRIPPA PRAE(FECTVS) TEMPLVM A SO(LO)  
 [RES]TITVIT

“To the three Campestrian Mothers, and to the Genius of the first Ala of Spanish Asturians (styled the) . . . . and Gordian, Terentius Agrippa, the prefect, restored this temple from the ground.” The horse regiments in the Roman army were called *alae*, or wings, as in early times they formed the wings of the force. The latter part of the third line and the beginning of the fourth line of this inscription has been purposely erased. The vacant space has, no doubt, contained an epithet derived from the name of some emperor who had fallen into disgrace; what that epithet was cannot with certainty be ascertained — ANTONINIANAE (with reference to Elagabalus),

SEVERIANAE ALEXANDRIANAE, and MAXIMIANAE, have severally been suggested.—*Lap. Sep.*, No. 22 ; *C. I. L.*, VII., No. 510.

78.—From the WALL, west of Sewingshields :—

LEG(IO) II  
AVG(VSTA)

“The Second Legion, the imperial.”—*Lap. Sep.*, No. 161.



1 ft. 1 in. by 7 in.

79.—This Slab, which commemorates the re-erection, in the time of Severus Alexander (A.D. 222-235), of a granary which had become dilapidated through age, was found at the station of ÆSICA, the modern Great Chesters. One peculiarity of this inscription is, that it



4 ft. 1 in. by 3 ft. 4 in.

bears the name of the “COH. II. ASTVRVM,” whereas the *Notitia* places at this station “Tribunus cohortis *primae* Asturum.” A fragment of a tile recently found at ÆSICA, having stamped upon it the legend II ASTVR., confirms the testimony of the slab : that at one period, at least, the Second Cohort of the Astures was settled here. The tablet was presented to the Society by the late Rev. Henry Wastal, of Newbrough. It may be read thus :—

IMP(EBATOR) CAES(AR) M(ARCVS) AVR(ELIVS) SEVE-  
 RVS ALEXANDER P(IVS) FE(LIX)  
 AVGVSTVS) HORREVM VETV-  
 STATE CONLABSVM M(ILITES)  
 COH(OBTIS) SECVNDAE ASTVRVM S(EVERIANAE) A(LEXANDRIANAE)  
 A SOLO RESTITVERVNT  
 PROVINCIA REG[ENTE]  
 MAXIMO LEG(ATO) [CVRANTE]  
 VAL(ERIO) MARTIA[NO] / / /  
 / / / FVS[CO II ET DEXTRO CONSVLIBVS]

“The Emperor Cæsar Marcus Aurelius Severus Alexander, pious, happy, Augustus. The soldiers of the Second Cohort of the Asturians, (surnamed) the Severian Alexandrian, restored from the ground this granary, which had fallen down through age, Maximus being the legate of the province, under the charge of Valerius Martianus ; Fuscus, for the second time, and Dexter being consuls.” This corresponds with the year A.D. 225.—*Lap. Sep.*, No. 285 ; *C. I. L.*, VII., No. 732.

80.—Fragment of a Monumental Stone from HABITANCUM. Presented by Mr. Shanks. The cutting of the letters is clean and good. The stone



1 ft. 1 in. by 11 in.

has suffered from violence, but not from exposure.

The reading of the inscription is doubtful.—*Lap. Sep.*, No. 624.



3 ft. 6 in. by 2 ft. 4 in.

81. — A Roman in his civic dress, the head and feet broken off. From BORCOVICUS, Housesteads. He is clad in a tunic and mantle ; the left hand gracefully supports a portion of the mantle, which has a fringe at the bottom three inches deep. The fringe is common to Romano-Gaulish costume. This has probably been part of a sepulchral stone ; the inscription would be beneath.—*Lap. Sep.*, No. 241.

82.—A square Slab, ornamented on the sides, with circles containing a cross within each. The inscription, which has consisted of at least six lines, is nearly effaced. Dr. Hübner (*C. I. L.*, VII., No. 502) reads it :—

O PRIM / / / VI  
 / / / / VIT  
 I V / / / /  
 SV / / / /  
 FL. SECVND /  
 PREF.

C(ENTVRIA) PRIM[ITI]VI . . .  
 SV[B CVRA?] FL(AVII) SECVND[1]  
 PREF(ECTI).

“The century of Primitivus (erected this) under the superintendence of Flavius Secundus the prefect.”

83.—A Monumental Stone, found in or near MAGNA, Caervoran. Presented by Col. Coulson.

D(IIS) M(ANIBVS)  
 AVR(ELIAE) FAIAE  
 D(OMO) SALONAS  
 AVR(ELIVS) MARCVS  
 C(ENTVRIA) OBSEQ(VENTIS) CON-  
 IVGI SANCTIS-  
 SIMAE QVAE VI-  
 XIT ANNIS XXXIII  
 SINE VLLA MACVLA.

“To the divine Manes of Aurelia Faia, a native of Salona. Aurelius Marcus, of the century of Obsequens, to his most holy wife, who lived thirty-three years, without any stain, erected this.”—*Lap. Sep.*, No. 321; Hübner reads the second line, AVR. ITALAE (*C. I. L.*, VII., 793).



5 ft. 2 in. by 2 ft. 9 in

E



84.—A Figure, much mutilated, from BORCOVICUS, Housesteads.



2 ft. 5 in. by 1 ft. 8 in.

He wears a tunic, over which is thrown a cloak. The tunic is bound round the waist by a thin sash, the end of which hangs down; the cloak is fastened near the right shoulder by a circular fibula. The figure was found "lying on the ridge in the hollow of the field west of the Mithraic cave." Hodgson conjectures that this and several similar sculptures found in this locality were sepulchral monuments.—*Lap. Sep.*, No. 242.

85.—Figure of Victory, holding in her hands an ornament some-



3 ft. by 2 ft. 6 in.

what resembling a *pelta*, or light shield, which probably ornamented the left-hand side of an inscribed slab. From CORSTOPITUM, Corbridge. A similar figure probably occupied the other extremity of the same slab, and the inscription, inclosed in a circular garland, was placed in the centre.—*Lap. Sep.*, No. 650.

86.—A Figure of Hercules. From VINDOBALA, Rutchester. He holds a ponderous club in his right hand, the apples of the garden of

the Hesperides are in his left, and the skin of the Nemean lion is thrown over his shoulders.—*Lap. Sep.*, No. 82.

87.—The leg (wanting the foot) of a Statue. The front of the shin is unusually sharp; the upper fastenings of the *cothurnus* appear. From Stanwix. Presented by J. D. Carr, Esq., Carlisle.



4 ft. by 2 ft.

88.—A Roman Soldier, from BORCOVICUS, Housesteads. He holds



3 ft. 8 in. by 1 ft. 11 in.

a bow in his left hand ; the object in his right Horsley describes as a poniard —it more nearly resembles a rude key or small axe. A belt, crossing his body diagonally, suspends a quiver from the right shoulder. The folds of the *sagum*, or military cloak, are gathered upon his chest. His sword, which is attached to a belt that girds his loins, is on his right side ; the handle of it terminates in a bird-headed ornament. The head is bare ; a portion of the stone has been left to secure the head to the upper part of the niche, giving the appearance of a helmet. There is a band on the left arm, probably to protect it from the action of the arrows in their flight from the bow ; this, in the Middle

Ages, was called “a bracer.” Professor Hübner thinks that this “is very likely a man of the *Cohors prima Hamiorum Sagittariorum*, in garrison at MAGNA, as no other archers are known in Britain.”—*Lap. Sep.*, No. 240.

89.—A plaster cast of a large Altar, found in the station near Maryport, and now in the grounds of Government House, Castletown, Isle of Man. The first account of this altar appears in the Appendix to Gordon’s *Itinerarium Septentrionale*. Some portions of the inscription are obliterated, but the following is probably the correct reading :—

IOVI AVG(VSTO)  
M(ARCVS) CENSORIVS  
M(ARCI) FIL(IVS) VOLTINIA (TRIBV)  
[CO]RNELIANVS CENTVRIO LEG(IONIS)  
[DECIMAE FR]JETENSIS PRAE-  
[FEC]TVS COH(ORTIS) PRIMAE  
[H]ISP(ANORVM) EX PROVINCIA  
NARBON[ENSI] DOMO  
NEMAVS[O] (VOTVM) S(OLVIT) L(IBENS) M(ERITO).

“To Jupiter the August, Marcus Censorius Cornelianus, son of Marcus, of the Voltinian tribe, centurion of the Tenth Legion, (styled) Fretensian, (and) prefect of the First Cohort of Spaniards, of the city of Nemausus (Nimes), in the province of Narbonne, erects this altar in discharge of a vow, willingly, to a most deserving object.” — *Lap. Sep.*, No. 860; *C. I. L.*, VII., §71.

90. — An uninscribed Slab.

91. — A Sculptured Stone, which has the appearance of being the upper part of an altar, but has been used as a building stone.

92.—An Altar, which has been put to some secondary use. The lower part is uninjured.

93.—A Figure of Victory, careering with outstretched wings over the round Earth. From *BORCOVICUS*, Housesteads. Her face is mutilated, and her arms knocked off, but the figure is otherwise in good condition. When entire, she would hold a palm branch in her left hand, and a coronal wreath, wherewith to deck the victor's brow, in her right. Victory, as might



3 ft. 5 in. by 1 ft. 5 in.



4 ft. 5 in. by 2 ft. 3 in.

be expected, was a favourite goddess with the Romans, and statues, or portions of them, similar to the present, all imitations of some renowned Greek model, are not of uncommon occurrence in the camps on the Wall.—*Lap. Sep.*, No. 235.

94.—A fragment of a Funereal Inscription, from **HABITANCUM**, Risingham. On the right of the slab is a floral border resembling in character that which adorns the sides of the capital of the altar to

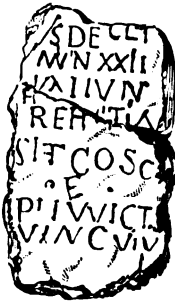


2 ft. 2 in. by 2 ft.

Fortune found at this Station (No. 102). Unfortunately the inscription is incomplete, the names of the lady, her father, and husband, being deficient:—

[D M]  
 AV[RELIAE] / / / / /  
 MENI / / / / /  
 FILIAE / / / / /  
 NI CONI[VGIS] / / / / /  
 M(ARCI) AVREL(II) O / / / /  
 VICXIT A[NNIS]  
 XXXVII / / /

“To the Divine Shades of Aurelia . . . the daughter of . . . the



2 ft. 1 in. by 1 ft. 2 in.

wife of Marcus Aurelius C . . . . she lived thirty-seven years."—*Lap. Sep.*, No. 618.

95.—The fragment of a Monumental Stone found at HABITANCUM, Risingham. The letters are badly made, and a good deal abraded. Nothing satisfactory can be made out of the inscription. The last line in it seems to be AVUNCVLVS, an uncle of the deceased having probably erected the monument.—*Lap. Sep.*, No. 623 ; *C.I.L.*, VII., No. 1021.



3 ft. 1 in. by 2 ft. 2 in.

96.—A Slab discovered, in excavating one of the gateways of

AMBOGLANNA, Birdoswald, by H. Glasford Potter, Esq., to whom the Society is indebted, not only for the stone itself, but for the cut representing it. The reading seems to be—

SVB MODIO IV-  
 LIO LEG(ATO) AVG(VSTI) PR(O)-  
 PR(AETORE) COH(OBS) PRIMA AELIA D(A)C(ORVM)  
 CVI PRAEEST M(ARCVS)  
 CL(AVDIVS) MENANDER  
 TRIB(VNVS)

“The First Cohort of the Dacians (styled *Ælia*), commanded by Marcus Claudius Menander, the Tribune, (erected this) by direction of Modius Julius, Imperial Legate and Proprætor.” Mr. Potter and Dr. McCaul give slightly different readings, for which see *Arch. Æliana*, O.S., Vol. IV., p. 141; and *Britanno-Roman Inscriptions*, p. 29.—*Lap. Sep.*, No. 389; *C. I. L.*, VII., 838.

97.—The fragment of a Stone, inscribed on both sides. From BORCOVICUS, Housesteads. The inscriptions are evidently of different dates. The form of the letters and the absence of ligatures in the



2 ft. 5 in. by 11 in.

face here shown prove the inscription upon it to have been the earlier. It is probably of the second century. It reads—

/ / / /	/ / / /	
GEN(10)	PRAETEN(TVRAE)	NTIO PAVLIN[O]

but no definite information can be derived from it.—*Lap. Sep.*, No. 203a; *C. I. L.*, VII., 634.



97a.—The other side of the stone has an inscription of a somewhat smaller size than the former. The letters are—

IMPERATORIB(VS)  
CAESARIBVS  
[MARCO A]VRELIO AN[TONINO]



2 ft. 5 in. by 11 in.

“To the Emperors, the Cæsars, Marcus Aurelius Antoninus . . . .” The emperors here referred to were probably either Marcus Aurelius Antoninus and Verus, or Marcus Aurelius Antoninus and Commodus, or Caracalla and Geta.—*Lap. Sep.*, No. 203*b* ; *C. I. L.*, VII., 664.

98.—A Slab containing an inscription, which, in the opinion of Hodgson, is “of all the inscriptions discovered in Britain of the greatest historical interest.” The reading of it is—

IMP(ERATORIS) CAES(ARIS) TRAIAN(I)  
HADRIANI AVG(VSTI)  
LEG(IO) II AVG(VSTA)  
A(VLO) PLATORIO NEPOTE LEG(ATO) PR(O)PR(AETORE)

“(For the safety of) the Emperor Cæsar Trajanus Hadrianus, the Second Legion, surnamed the Imperial, (erects this by authority of) Anulus Platorius Nepos, Legate and Proprætor.” The stone is believed to have been found in the Castle-nick Mile Castle, which is to the west of BOBCOVICUS.\* Fragments of stones, bearing an inscription identical with this, have been found in three other neighbouring mile-castles. The conclusion is not unnatural, that they were originally to be found in all the mile-castles along the Wall. Now, if the mile-castles, which are essential parts of the Wall, were built by

\* See a paper, by Mr. Clayton, in the *Archæologia Æliana*, Vol. IV., O.S., p. 278.

Hadrian, the whole Wall must have been built by him ; hence the historical importance of the inscription before us. The stone was



3 ft. 2 in. by 2 ft.

presented to the Society by John Davidson, Esq.—*Lap. Sep.*, No. 199 ; *C. I. L.*, VII., 660.

98*a*.—Four Roman Tiles. Two of them bear the stamp of the Sixth Legion, surnamed the Victorious—*LEG. VI. V.* Another, found



10 in. by 10 in

at Cramlington, has the name T(ITIVS) PRIMVS scratched upon it. The craftsman may have taken this method of immortalising himself. The fourth has the impression on it of the feet of a dog or wolf.

99.—Inscribed Slab, found at BREMENIUM, High Rochester, in Bedesdale. Presented to the Society by Sir Walter C. Trevelyan, Bart.

IMP(ERATORI) CAES(ARI) M(ARCO) AVRELIO  
 SEVERO ANTONINO  
 PIO FELICI AVG(VSTO) PARTHIC(O)  
 MAX(IMO) BRIT(ANNICO) MAX(IMO) GERM(ANICO)  
 MAX(IMO) PONTIFICI MAXIM(O)  
 TRIB(VNICIA) POTEST(ATE) VNDEVICESIMVM IMP(ERATORI) ITERVM  
 CO(N)S(VLI) QVARTVM PROCO(N)S(VLI) P(ATRI) P(ATRIAE) COH(ORS) PRIMA  
 FIDA VARDVL(LORVM) C(IVIVM) R(OMANORVM) EQ(VITATA MILLIARIA) ANTO-  
 NINIANA FECIT SVB CVRA / / / /  
 / / / / / / LEG(ATI) AVG(VSTI) PR(O)PR(AETORE)

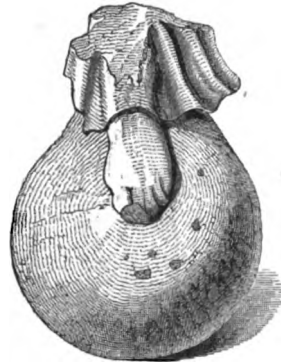


3 ft. 1 in. by 2 ft. 10 in.

“To the Emperor Cæsar Marcus Aurelius Severus Antoninus, pious, happy, august, *styled* Parthicus Maximus, Britannicus Maximus,

Germanicus Maximus,\* chief priest, possessed of the tribunical power for the nineteenth time, proclaimed Emperor for the second time, consul for the fourth time, the father of his country;—The First Cohort of the Varduli, *surnamed* the Faithful, *composed of* Roman citizens, having a due proportion of cavalry, consisting of a thousand men, *and honoured with the name of Antoninian*, erected *this* under the superintendence of . . . . imperial legate and pro-prætor.” The Antonine here referred to is probably the eldest son of Severus, commonly known as Caracalla; he was Consul for the fourth time A.D. 213.—*Lap. Sep.*, No. 568; *C. I. L.*, VII., 1,043.

100.—A round Globe of large size, with the foot of Victory firmly planted on it. The rest of the statue, which, judging from this fragment, must have been a very fine one, is wanting. From the Roman station of Stanwix. Presented by J. D. Carr, Esq., Carlisle.—*Lap. Sep.*, No. 483.



1 ft. 2 in. by 11 in.

101.—A Roman Tombstone, found in cutting down Gallowhill, near Carlisle. The inscription runs:—

D(IIS) M(ANIBVS) AVR(ELIA) AVRELIA(NA)? VIXSIT  
ANNOS QVADRAGINTA VNVM VLPivs  
APOLINARIS CONIVGI CARISSIME  
POSVIT

“To the Divine Manes. Aurelia Aureliana (?) lived forty-one years. Ulpus Apolinaris erected this to his beloved wife.” The figure is probably a representation of the deceased. She holds a bunch of flowers in her left hand—in token, probably, of the hope of a blooming futurity. The fir-cone ornaments which surmount the pilaster on each side are also supposed to point to the life to come.—*Lap. Sep.*, No. 497; *C. I. L.*, VII., 931.

\* It is difficult to translate *Maximus* in these instances. Probably it was intended to intensify the epithet to which it is joined, that he was the greatest Parthicus—the greatest vanquisher of the Parthians, &c.



5ft. 4 in. by 2 ft. 9 in.

102.—An Altar to Fortune. From HABITANCUM, Risingham. Presented by Mr. Shanks. When discovered, the altar stood upon a mass of masonry about three feet high. The great peculiarity of this altar is, that the inscription is repeated on the basement slab, which is also provided with a focus.



Altar, 3 ft. 4 in. by 1 ft. 8 in. ; base, 8 in. by 3 ft. 1 in.

FORTVNAE  
SACRVM C(AIVS)  
VALERIVS  
LONGINVS  
TRIBVNVS

“Sacred to Fortune. Caius Valerius Longinus, the Tribune.” The altar bears no indications of having been exposed to the weather. The *patera* on one of its sides bears distinct marks of the chisel ; the rest of the surface is dotted over by the indentations of a fine pick-

axe or similar tool. The head of the altar has at some time been forcibly separated from the body.—*Lap. Sep.*, No. 600; *C. I. L.*, VII., 986.

103.—An Altar to Fortune. From HABITANCUM, Risingham. Presented by Mr. Shanks. The inscription has been clearly cut, but the letters are a good deal blurred by having been struck by a pick-axe at some period subsequent to their original formation. The inscription is—



3 ft. by 1 ft. 5 in.

FORTVNAE REDVCI  
IVLIVS SEVERINVS  
TRIB(VNVS) EXPLICITO  
BALINEO V · S · L · M

“To Fortune the Restorer, Julius Severinus the Tribune, the Bath being finished, (erected this altar) in discharge of a vow freely made, and to a deserving object.”—*Lap. Sep.*, No. 602; *C. I. L.*, VII., 984.

104.—As most of the Altars in this collection have been derived

from Housesteads, it is presumed that this altar is from that locality. The inscription on it is so defaced that it is vain to attempt a reading.—*Lap. Sep.*, No. 181; *C. I. L.*, VII., 655.

105.—An uninscribed square-built Altar, 14 in. high. Uninscribed altars would be convenient vehicles on which to offer incense to any deity whom fashion or caprice might recommend to the worshipper.

106. — A Centurial Stone from Chester-le-Street. Broken through the middle; inscription illegible. Presented by the Rev. Walker Featherstonhaugh.

107.—Found on taking down the Whitefriars Tower, Newcastle-upon-Tyne—the PONS ÆLII of the Notitia.

D(E)O  
SILVANO  
| | |

“To the god Silvanus.”—*Lap. Sep.*, No. 11; *C. I. L.*, VII., 500.

108.—The capital of a column.

109.—This Stone was found in the ruins of a mile-castle near Chapel House, which is to



2 ft. 8 in. by 1 ft. 2 in.



16 in by 9½ in.

G



the west of Birdoswald. Public attention was first called to it by the Pilgrim Band of 1849. The portions of the inscription which are wanting are easily supplied from others of a kindred character.

[IMPERATORI CAESARI DIVI TRAIANI PARTHICI FILIO]  
 [DIVI] NERVAE N[EPOTI]  
 [TRAI]ANO HADRIA[NO]  
 AVG[VSTO]  
 LEG(10) VICESIMA V(ALERIA) V(ICTRIX)



2 ft. 2 in. by 1 ft.

“To the Emperor Caesar Trajanus Hadrianns Augustus, of the deified Trajan surnamed Parthicus, son, of the deified Nerva, grandson, the Twentieth Legion, surnamed the Valerian and victorious (dedicates this).”—*Lap. Sep.*, No. 325 ; *C. I. L.*, VII., No. 835.



1 ft. 1 in. square.

110.—From MAGNA, Caervoran.

C(ENTVRIA) MAR[CI]  
 ANTO[NII]  
 VIATO(RIS)  
 G (?) S (?) F(ECIT)

“The century of Marcus Antonius Viator . . . made this.” Professor Hübner says, respecting the first two letters in the last line:—“*Quid G s litora, quae videntur certae esse, significant ignoro.*”—*Lap. Sep.*, No. 338 ; *C. I. L.*, VII., 781.

111.—The fragment of a Funereal Stone, derived probably from HABITANUCUM, Risingham. The letters of the inscription are well cut, but the stone is a good deal weathered. Nothing can be made of the first line, and the reading of the whole is uncertain.

RI COMMVNI  
 CELERITER  
 VIXSIT AN[NIS]



1 ft. 6 in. by 1 ft.

—*Lap. Sep.*, No. 621 ;  
*C. I. L.*, VII., 1022.

112.—An Inscribed Stone from BREMENIUM, High Rochester.

In the process of adapting it to its position in some modern building, a large part of the inscription of the fragment has been effaced. Major Mowat reads “[FOR]TISSIMI AVG[VSTI] in the second line, with reference to Caracalla.



1 ft. 6 in. by 11 in.

The letters ss twine round each other in the shape of 8 ; the letters AV are interwoven in the shape of XX.” The words CASTROR(VM) and SENA[TVS] are distinct in the last line. The reference may be to Julia, wife of Severus, *Mater Castrorum, Senatus ac Patriae*.—*Lap. Sep.*, No. 579 ; *C. I. L.*, VII., 1047.

113.—Fragment of a Slab, from HABITANUCUM, Risingham. Presented by Mr. Shanks.

IMP(ERATOR) CAES(AR) M[ARCVS]  
 ANTONINVS [PIVS] / / / / /  
 ADIABENIOV[S] / / / / /



10 in. by 10 in.

“The Emperor Caesar Marcus (Aurelius) Antoninus, pious, [happy, the Augustus], (surnamed) Adiabenicus.” This is an inscription to Caracalla, the son of Severus. “Adiabenicus” was a title which Septimius Severus received

in the third year of his reign, in consequence of his reduction of Adiabene, a province of Assyria. The title was occasionally, as in this instance, given to his son Caracalla.—*Lap. Sep.*, No. 629 ; *C. I. L.*, VII., 1004.

114.—From HABITANCUM, Risingham. Presented by Mr. William Shanks. This is, apparently, part of an altar which has been broken up for building purposes.



1 ft. 6 in. by 1 ft. 1 in.

PRO SALVTE  
ARR(II) PAVLINI  
THEODOTVS  
L(IBENS) M(ERITO) P(OSVIT)

“For the safety of Arrius Paulinus; Theodotus dedicated (this altar) willingly and deservedly.” Professor Hübner reads the last line LIB(ERTVS).—*Lap. Sep.*, No. 610 ; *C. I. L.*, VII., 1000.

115.—The fragment of an Inscription, giving us the letters MIL(?) of a very large size. The magnitude of the letters suggests the probability that the inscription was an important one, and of an early date.

116.—The lower portion of a small Altar, having the inscription—



6 in. by 6 in.

HVITE  
RIBVS

It is not known from what locality it has been derived. The inscription is puzzling. Several altars exist, which are dedicated DIBVS VETERIBVS—“To the ancient gods ;” but, besides these, there are dedications to a god VETERIS, VITIBIS, or VITRIS.—*Lap. Sep.*, Nos. 116, 24, 109, 110. Professor Hübner (*C. I. L.*, VII., 502a, 502b) seems to read correctly, N(VMINIBVS) VITERIBVS.

117.—An Altar, first observed in Beltingham Churchyard, about a mile and a half to the south of the Roman Station of VINDOLANA, Chesterholm, and on the south side of the Tyne. The

inscription is a difficult one. Major Mowat suggests the following reading:—

DEA[E]  
 MINDA[E]  
 CVRIA (?) TEX-  
 TOVERDORVM  
 V(OTVM) S(OLVIT) L(IBENS) M(ERITO)



2 ft. 8 in. by 1 ft. 6 in.

Major Mowat remarks that “in provincial towns citizens were divided into *Curiae*, or electoral colleges.” On the sides of the altar the instruments of sacrifice are carved, and on the back is a wreath.—  
*Lap. Sep.*, No. 117; *C. I. L.*, VII., 712.

118.—From HABITANCUM, Risingham. Presented by Mr. Shanks.



3 ft. 4 in. by 1 ft. 10 in.

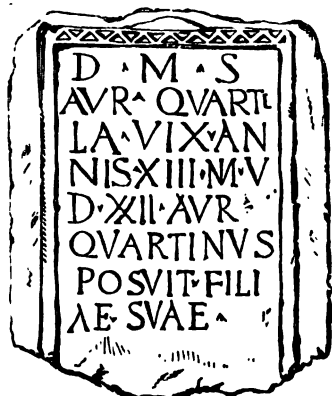
D(II)S M(AN)IBVS  
SATRIVS  
HONORATVS  
VIXIT AN-  
NIS V ME(N)  
SIBVS VIII

“To the Divine Manes. Satrius Honoratus lived five years and five months.” It was not usual with the Romans to mention death upon

a tombstone, though the length of the life of the deceased is generally mentioned with great particularity.—*Lap. Sep.*, No. 617; *C. I. L.*, VII., No. 1019.

119.—A Tombstone from HABITANCUM, Risingham. Presented by Mr. Shanks.

D(IIS) M(ANIBVS) S(ACRVM)  
 AVR(ELIA) QVARTIL-  
 LA VIX(IT) AN-  
 NIS XIII M(ENSIBVS) V  
 D(IEBVS) XXII AVR(ELIVS)  
 QVARTINVS  
 POSVIT FILI-  
 AE SVAE



3 ft. by 2 ft. 2 in.

“Sacred to the Divine Shades. Aurelia Quartilla lived thirteen years, five months, and twenty-two days. Aurelius Quartinus erected this to the memory of his daughter.”—*Lap. Sep.*, No. 620; *C. I. L.*, VII., 1015.

120.—A Monumental Stone from HABITANCUM, Risingham. Presented by Mr. Shanks.

D(IIS) M(ANIBVS) S(ACRVM)  
 AVR(ELIAE) LVPV-  
 L(A)E MATRI  
 PISSIM(A)E  
 DIONYSIVS  
 FORTVNA-  
 TVS FILIVS  
 S(I)T T(IBI) T(ERRA) L(EVIS)

“Sacred to the divine Manes of Aurelia Lupula. Dionysius Fortunatus erected this to the memory of his most affectionate mother. May the earth lie light upon thee!” This stone is remarkably fresh,



12 ft. 6 in. by 1 ft. 9 in.

DEO  
SOLI INVI-  
CTO MYTRÆ  
SÆCVLARI  
LITORIVS  
PACATIANVS  
B(ENE)F(ICIARIVS) CO(N)S(VLARIS) PRO  
SE ET SVIS V(OTVM) S(OLVIT)  
L(IBENS) M(ERITO)

and deservedly.”—*Lap. Sep.*, No. 182 ; *C. I. L.*, VII., 645.

\* The Rev. John Hodgson translates the word SÆCVLARI, as here given, “Lord of Ages.” Dr. McCaul thinks that the god was so called in reference to the *ludi sæculares*, which were celebrated, in honour of the thousandth year of the city, in A.D. 248, just four years before the consulship of Gallus and Volusianus (see Nos. 70, 71, 72, and 140). The worshippers of Mithras might wish him to be regarded as the true Sæcular deity.

and has the appearance of having but just left the hands of the sculptor. — *Lap. Sep.*, No. 616 ; *C. I. L.*, VII., 1014.

121.—An Altar to the Sun (see woodcut on next page), under the character of Mithras, from the famous Mithraic cave at BORCOVICUS. (See Nos. 70, 71, 72, and 140). The inscription may be read thus :—

“To the god the Sun, the invincible Mithras, the Lord of Ages,\* Litorius Pacatianus, a beneficiary of the *Consularis* (that is, the Imperial legate), for himself and family, discharges a vow willingly



DEO

SOLI INVI  
CTOMTRÆ  
SAECVLARI  
LITORIVS  
PACATIANV  
F. COS. PRO  
SEESVISVS  
L.M.



122.—From BORCOVICUS, Housesteads.



3 ft. 7 in. by 1 ft. 8 in.

HERCVLI  
COH(ORS) PRIMA TVNGROR(VM)  
MIL(LIARIA)  
CVI PRAEEST P(VBLIVS) AEL(IVS)  
MODESTVS PRAE(FECTVS)

“(Dedicated) to Hercules by the  
First Cohort of the Tungrians (con-  
sisting of a thousand men), of which  
Publius Aelius Modestus is Prefect.”

The Tungrians were a Germanic tribe who, having crossed the Rhine, took up a position in Belgic Gaul. The present town of Tongres is a relic of their residence here. The first cohort of Tungrians is named in the Malpas diploma (see *Lap. Sep.*, p. 4), and in this case the word *miliaria* is given in full.—*Lap. Sep.*, No. 179; *C. I. L.*, VII., 635.

123.—A Slab from BORCOVICUS, Housesteads. The inscription is without any contractions or compound letters.

DIIS DEABVSQVE SE-  
CVNDVM INTERPRE-  
TATIONEM ORACV-  
LI CLARI APOLLINIS  
COHORS PRIMA TVNGRORVM

It may be thus translated:—  
“The First Cohort of the Tungrians (dedicated this structure) to the gods and the goddesses, according to the direction of the oracle of the Clarian Apollo.” There was a famous oracle at Clarus, a city of Ionia, whence Apollo is occasionally called the Clarian god. Like most of the other inscribed stones found upon the Wall, it bears marks of having been purposely broken.—*Lap. Sep.*, No. 95; *C. I. L.*, VII., 633.



3 ft. 7 in. by 2 ft. 7 in.

124.—This Altar was dug up at Chapel Hill, in the immediate vicinity of the station of BORCOVICUS, Housesteads.

I(OVI) O(PTIMO) M(AXIMO)  
ET NVMINIBVS  
AVG(VSTI) COH(ORS) I TV-  
NGRORVM  
MIL(LIARIA) CVI PRÆ  
ST Q(VINTVS) VERIVS  
SVPERSTIS  
PRAEFECTVS

The inscription may be translated:—"The First Cohort of the Tun-



3 ft. 10 in. by 1 ft. 10 in.

grians, a milliary one, commanded by Quintus Verius Superstis,

Prefect, (dedicated this altar) to Jupiter the best and greatest, and to the Deities of the Emperor.\* The volutes on the top of the altar are bound down by transverse cords. These volutes may represent the faggots used in burning the offering.—*Lap. Sep.*, No. 172; *C. I. L.*, VII., 640.

125.—From ÆSICA, Great Chesters. Presented by Capt. Coulson.

DIB(VS)  
VETERI  
BVS POS  
VIT ROMA  
NA

“To the ancient gods (?) Romana erected (this altar).” (See No. 116). As in the Reformation times, there were the advocates of the Old Learning and of the New; so when Christianity began to spread over heathen lands, there were those who received the glad tidings and those who adhered to the gods whom they had been taught to venerate from their youth.—*Lap. Sep.*, No. 277; *C. I. L.*, VII., 728.



5 in. by 10½ in.

126.—An inscribed Stone, which was first noticed at Walltown, but is supposed to have come from ÆSICA, Great Chesters. Presented by the late Rev. Henry Wastal, Newbrough.



2 ft. 3 in. by 7½ in.

VICTORIAE AVG(VSTAE) COH(ORS) VI  
NERVIORVM C(VI) PRAEEST C(AIVS)  
IVL(IVS) BARBARVS PRAEFEC(TVS) V(S)L(M)

“To Imperial Victory, the Sixth Cohort of Nervii, commanded by

\* Or, more probably, the Emperor himself was addressed as a deity.

Cains Julius Barbarus, the prefect, erects this in discharge of a vow, willingly, to a most deserving object." This stone was probably inserted in the front wall of some small chapel dedicated to the deity. The Nervii were a people of Belgic Gaul.—*Lap. Sep.*, No. 275; *C. I. L.*, VII., 726.



1 ft. by 8 in.

127.—From BREMENIUM, High Rochester.

DI(I)S  
MOVNTI-  
BVS IVL(IVS)  
FIRMIN-  
VS DEC(VRIO) FE(CIT)

"To the gods of the mountains Julius Firminus, a Decurion, dedicates this."—*Lap. Sep.*, No. 554; *C. I. L.*, VII., 1036.

128.—A small, neatly carved Altar, without inscription. On one face, in a slightly recessed niche, is the figure of a woman, or a robed priest; it is 9 inches high. From Chester-le-Street. Presented by the Rev. Walker Featherstonhaugh.



11 in. by 7 in.

129.—A small Altar, found at PROCOLITIA, Carrawburgh, by the Pilgrim Band of 1849. The inscription is very rude, and scarcely decipherable. It may be—

DEO  
ONIIEL  
CAVRO  
/ / / AM

130.—From MAGNA, Caervoran.

FORTVNAE AVGVSTVAE)  
PRO SALVTE L(VCII) AELI(I)  
CAESARIS EX VISV  
T(ITVS) FLA(VIVS) SECVNDVS  
PRAEF(ECTVS) COH(ORTIS) I HAM-  
IORVM SAGITTAR(IORVM)  
V(OTVM) S(OLVIT) L(IBENS) M(ERITO)

"To Fortune, the August, for the safety of Lucius Ælius Caesar, Titus Flavius Secundus, prefect of the First Cohort of Hamian archers,

warned in a vision, and in discharge of a vow, (erected this altar) willingly to a most worthy object." Fortune was solicited on this occasion in vain. Lucius Ælius Cæsar, who was the adopted son of Hadrian, died in the lifetime of that Emperor, A.D. 137. When the *Notitia* was written, the Dalmatians occupied the garrison at MAGNA. Three other inscriptions, however, besides this, have been found here, which mention the Hamii. The Hamii, as Hodgson shrewdly conjectures, were from Hamah, the Hamath of Scripture, a city of Syria. — Hodgson, *Hist. Nor.*, II., iii., pp. 139 and 205; *Lap. Sep.*, No. 301.



2 ft. 1 in. by 1 ft. 2 in.

131.—A small Altar from MAGNA, Caervoran. The letters of this inscription are feebly traced upon a hard and crystalline block of millstone grit, and are consequently indistinct; they are also rude in form. Probably no two persons would read them alike. — See *Lap. Sep.*, No. 298, and *C. I. L.*, VII., 748.



1 ft. by 7 in.

DEO  
B(E)LATVCA(D)RO  
AVDAGVS  
V(OTVM) S(OLVIT) P(RO) S(ALVTE) S(VA) ?

132.—A rudely formed Altar from Brougham Castle, Westmoreland. Presented by Mr. George Armstrong Dickson. It is made of red sandstone.



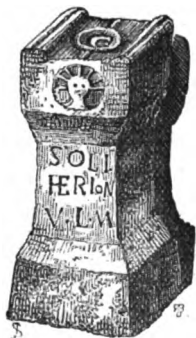
1 ft. 3 in. by 1 ft.

"To the god Belatucadrus, Audagus discharges his vow for his well-being." The god Belatucadrus, or Belatucader, is a local deity, his altars being only found in Cumberland and the western border of Northumberland. It has been thought, but certainly without the slightest probability, that his name is a compound of *Baal* or *Bel*, and the Arabic epithet, *du cader*, the powerful.—*Lap. Sep.*, No. 808 ; *C. I. L.*, VII., 295.



10 in. by 6 in.

133.—A small Altar from Chester-le-Street. Presented by the Rev. Walker Featherstonhaugh. Being formed of a coarse-grained sandstone, and much weathered, the inscription is indistinct. The engraving accurately represents it. Professor Hübner, writing upon it, says :—" *Contuli, sed de lectione desperavi.*"—*C. I. L.*, VII., 453 ; *Lap. Sep.*, No. 543.



1 ft. 10 in. by 10 in.

134.—This Altar was found in the Mithraic cave at BORCOVICUS, Housesteads. It bears upon its capital a rude effigy of the Sun, and is dedicated to that luminary by Herionus (?)

SOLI  
HERION(18)  
V(OTVM) L(IBENS) M(ERITO)

"To the Sun, Herionis in discharge of a vow willingly and deservedly made."—*Lap. Sep.*, No. 191 ; *C. I. L.*, VII., 647.

135.—An uninscribed Altar, locality unknown.

136.—A Funereal Stone found on the line of the Vallum at Low Benwell, a village a little to the west of Newcastle.

♣ D(IIS) ♣ M(ANIBVS) ♣  
P(VBLIO) SERMVL-  
LIO MARTI  
♣ ALI ♣

"To the Divine Shades. To Publius Sermullius Martialis."



2 ft. 9 in. by 1 ft. 10 in.

137.—A Walling Stone, found at Brunton, west of HUNNUM, Halton Chesters. It is inscribed—

LEG(10)  
II  
AVG(VSTA).

“The Second Legion, the Imperial (erected this).”—*Lap. Sep.*, No. 93 ; *C. I. L.*, VII., 562*a*.



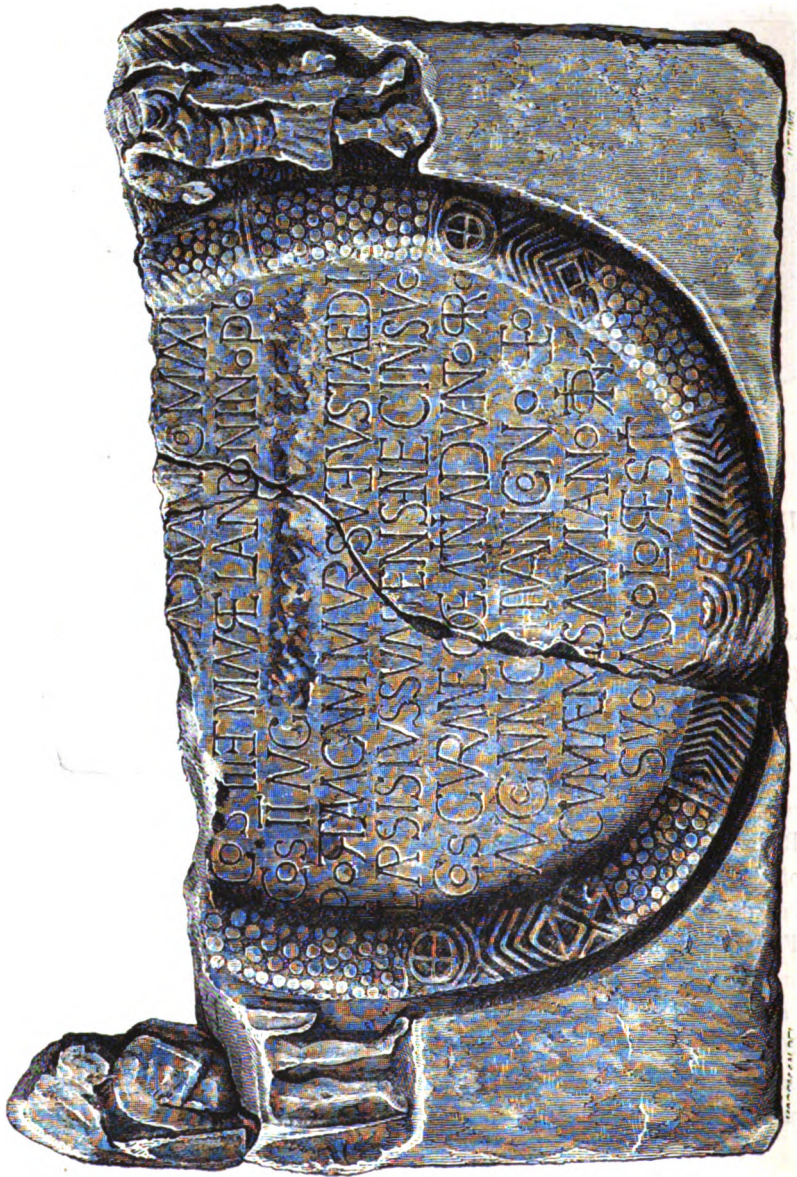
2 ft. 1 in. by 1 ft. 7 in.

138. — From HABITANCUM, the modern Risingham. Presented by Mr.

Richard Shanks. It was found among the *débris* of the south gateway of the Station. The upper portion of the slab, which is now lost, has doubtless contained the name and titles of Septimius Severus. From the centre of the stone the name of Geta has been purposely erased, after having been murdered by his brother. The slab was probably placed upon the front of the south gateway of the Station, A.D. 207. A close examination of the stone shows that its surface has been worn away by the action of the weather to the depth of nearly one-eighth of an inch. In consequence of this some of the letters are



so obscure they can only be made out by the help of contemporary documents. On the right of the stone is a figure of Victory, and on the left of Mars.



6 ft. 11 in. by 3 ft. 7 in.

CO(N)S(VLI) III ET M(ARCO) AVREL(IO) ANTONINO PIO  
 CO(N)S(VLI) II AVG(VSTIS) PORTAM CVM MYRIS VETVSTATE DI-  
 LAPSID IVSSV ALFENI(I)BENECI(O)NIS V(IRI) C(LARISSIMI)  
 CO(N)S(VLARI)S CVRANTE OCLATINI(O) ADVENTO PRO(CVRATORE)  
 AVG(VSTORVM) N(OSTROBYM) COH(OBS) I VANGION(VM) M(ILIARIA) E(QVITATA)  
 CVM ARM(ILIO) SALVIANO TRIB(VNO)  
 SVO A SOLO REST(ITVIT)

“(To the honour of Septimius Severus) . . . . .  
 . . . . . Adiabenus Maximus, Consul for the third  
 time, and Marcus Aurelius Antoninus Pins, Consul for the second time,  
 the Augusti . . . . .  
 the gate, with the adjacent walls, which had become dilapidated  
 through age, was, by command of Alfenius Senecio, an illustrious man  
 and of consular rank, and under the care of Oclatinus Adventus  
 the procurator of our emperors, by the First Cohort of Vangiones a  
 thousand strong, and provided with cavalry, together with Æmilius  
 Salvianus their tribune, raised from the ground.” The Vangiones  
 occupied the most eastern part of Belgic Gaul.—*Lap. Sep.*, No. 626 ;  
*C. I. L.*, VII., 1003.

139.—From HABITANCUM, Risingham.

DI(I)S CVLTO-  
 RIBVS HVIVS  
 LOCI IVL(IVS)  
 VICTOR TRIB(VNVS)

“To the gods the fosterers of this place, Julius  
 Victor a tribune.” Julius Victor was tribune of  
 the First Cohort of Vangiones, as we learn from  
 another inscription which was found at this station,  
 but is now lost.—*Lap. Sep.*, No. 605 ; *C. I. L.*,  
 VII., 980.



2 ft. 4 in. by 1 ft. 2 in.

140.—From the Mithraic cave, BORCOVICUS. Hodgson, *LI.* ; *Arch. Æl.*, p. 299. Dr. Hübner conjectures that this Altar has been originally dedicated to Jupiter, and that the marks on the capital are the remains of the first inscription, I.O.M. The rest of the inscription had been entirely erased, and the new one carved upon its face. The stone bears marks of having undergone this process. When the spread of Christianity had exposed

the absurdities of the mythology of Greece and Rome, those who



3 ft. 8 in. by 1 ft. 4 in.

D(O) O(PTIMO) / / / M(AXIMO)  
 INVICTO MIT-  
 RAE SÆCVLARI  
 PVBLIVS PROCVLI-  
 NVS C PRO SE  
 ET PROCVLO FIL(IO)  
 SVO V(OTVM) S(OLVIT) L(IBENS)  
 M(ERITO)

DOMINIS NOSTRIS GALLO ET  
 VOLVSI(A)NO CONSVLIVS

“To the god the best and greatest, Mithras, the unconquered and the enduring for ages, Publius Proculus, a Centurion, dedicates this, for himself and Proculus his son, in discharge of a vow freely made to a deserving object, our lords Gallus and Volusianus being consuls.”

would not submit to the humbling doctrines of the Cross, betook them-

selves to the worship of that vague and indefinite thing called Nature. As the sun is the chief agent in the hand of God of producing light and warmth, and without which neither animal nor vegetable life could exist, it became the prime object of their worship. The Abbé Banier, in his *Mythology of the Ancients* (English translation: London, 1740), at the close of an article upon Mithras (Vol. II., Book VII., p. 126), has the following passage:—"We may remark, before we have done with this article, that the principal feast of Mithras was that of his nativity, which a Roman kalendar placed on the 8th of the kalends of January: that is, the 25th of December, a day on which, besides the Mysteries that were celebrated with the greatest solemnity, were likewise exhibited the games of the Circus that were consecrated to the Sun, or to Mithras. 'Tis true, the kalendar does not name this god, but only says, '8 Kal. Jan. n. Invicti:' that is to say, the day of the nativity of the Invincible; but the learned have very well judged from the epithet of *Invicti*, so often applied to him in inscriptions, that Mithras is here intended." When the shortest day of a year is passed, the new year may be said to have its birth.—*Lap. Sep.*, No. 190; *C. I. L.*, VII., 646.

141.—Found at Shotton, County of Durham, supposed to have come from MAGNA, Caervoran. It was once in the possession of Horsley. Presented by the Rev. R. Taylor, of Monk Hesleden.

DEO  
VITIRI  
MENI(VS)  
DADA  
V · S · L · M



9 in. by 5 in.

"To the god Vitiris, Menius Dada dedicates this altar, in discharge of a vow."

142.—An Altar from Chester-le-Street. Presented by the Rev. Walker Featherstonhaugh. The inscription is indistinct; it has probably been addressed—

DEAB(V)S  
VIT(ERI)BVS  
VIAS (?)  
VADRI (?)



1 ft. 2 in. by 7 in.

"To the ancient gods . . . ."—*Lap. Sep.*, No. 542.

143.—The upper portion of a small Altar, from Chester-le-Street. Presented by the Rev. W. Featherstonhaugh. The inscription is—



9 in. by 8 in.

DEO APOL[L]  
INI LĒG(IO) II AVG[VSTA]  
V · S · L · M

“To the god Apollo (this altar is dedicated), by the Second Legion, surnamed the August, in discharge of a vow.”—*Lap. Sep.*, No. 541; *C. I. L.*, VII., 452.

144.—The lower portion of an Altar from CONDERCUM, Benwell.



9 in. by 6 in.

We know not to what god it has been dedicated, and the remaining letters can only be read conjecturally. Perhaps the expansion of them may be—

(P)RO IVS(TO)  
C(ENTURIO) ET S(VIS) V(OTVM) S(OLVIT)  
L(IBENTISSIME) M(ERITO)

“(Erected) for (the welfare of) Justus, a centurion, and his family, in discharge of a vow most willingly made, and for a most deserving object.”—*Lap. Sep.*, No. 26; *C. I. L.*, VII., 516.

145.—A small Altar from MAGNA, Caer-voran. No certain reading of the inscription has been hit upon. It may be—



11 in. by 7 in.

DEO VE-  
TIRI NE(POS)  
CALAM-  
ES · V · S · L

“To the ancient god (?), Nepos Calames dedicates this altar, in discharge of a vow willingly.” Even if this reading is right, who is this ancient god? M. Mowat considers VETIRIS to be the name of the god; NECAIMES that of the dedicator.—*Lap. Sep.*, No. 320; *C. I. L.*, VII., 761.

146.—A neatly formed Altar, 9 inches high, from Chester-le-Street. Presented by the Rev. Walker Featherstonhaugh. Its inscription is obliterated by exposure.

147.—A Stone from CORSTOPITUM, Corchester, inscribed—  
LEG(10) VI VIC(TRIX) P(1A) F(IDELIS)

“The Sixth Legion, (styled) the victorious, the affectionate, and the faithful.”

Presented by Mr. Rewcastle, of Gateshead.—*Lap. Sep.*, No. 647.



1 ft. 11 in. by 7 in.

148.—Part of a Monumental Stone from CORSTOPITUM, Corchester.

D(IIS) M(ANIBVS)  
MILES  
LEG[IONIS VI (?)]

“To the divine shades. A soldier of the Sixth Legion.” Professor Hübner remarks that in some elder Republican inscriptions we have the word MILES preceding the name, but in Britanno-



1 ft. 1 in. by 10 in.

Roman inscriptions it usually follows it.—See *Proc. Soc. Antiq., Newc.*, Vol. I. (N.S.), p. 45.

149.—From CORSTOPITUM, Corchester. Presented by Mr. Robert Harle, of Corbridge.

LEG(IONIS) II AVG(VSTAE)  
COH(ORS) [III]

“The Third Cohort of the Second Legion, surnamed Augusta.” This Stone was probably placed in the front of some building reared by this regiment. In the upper part of the stone we have a carving of the sea-goat and Pegasus, the badges of the Second Legion, and the crescent moon,



1 ft. 2 in. by 1 ft.



1 ft. 7 in. by 1 ft. 5½ in.

150. — From CORSTOPITUM, Corchester. This is part of a Funereal Monument. We have a representation on it of two invalids upon a bed. Presented by the late Captain Walker, of Corbridge.

151. — From CORSTOPITUM, Corchester. Presented by Mr. Joseph Cousins, of Corbridge.

LEG(IONIS) II  
AVG(VSTAE)  
COH(ORS) III F(ECIT)

“The Third Cohort of the Second Legion, *surnamed* Augusta, erected (this).”



1 ft. 2 in. by 1 ft. ¼ in.

LEGIO(NIS) VI  
PI(A)E F(IDELIS) VEX(ILLARII)  
REFEC(ERVNT)

“The Vexillarii of the Sixth Legion, the pious and faithful, restored (this building).” By a careful examination of the various passages in Tacitus where *vexillarii* are mentioned, it will be seen that he

152.—A squared Stone from the vicinity of CORSTOPITUM, Corchester (presented by John Grey, Esq., Dilston House), with a moulding, bearing the inscription—



1 ft. 6 in. by 1 ft. 1 in.

designates by this appellation any body of soldiers serving apart from the legion under a separate ensign.—Smith's *Dict. of Antiquities*; *Lap. Sep.*, No. 646; *C. I. L.*, VII., 476.

152a.—A much mutilated Altar from CORSTOPTUM, Corbridge. Presented by Messrs. Lawson & Turnbull, of Corbridge.

I(OVI) O(PTIMO) M(AXIMO)  
(P)EO SALVT[Æ]  
VEXILLATI[O-  
N]VM LEG(IONIS) [XXII]  
[PR]IMI[GENIÆ]  
/ / / / /

“To Jupiter, the best and greatest, for the welfare of Vexillations of the Twenty-Second Legion, surnamed Primigenia.” The occurrence of something like the letters IMI in the fifth line suggested to Professor Hübner the idea that the legion in question was the twenty-second, which took the epithet of *primigenia*. An inscription, mentioning a vexillation of this legion, has been found at Plümp-ton.—See *Lap. Sep.*, No. 804, and *C. I. L.*, VII., 846, for other inscriptions of the Twenty-Second Legion.



3 ft. 6 in. by 1 ft. 6 in.

153.—A small Altar from BORCOVICUS. The inscription is very faint, and the reading of some parts of it very doubtful :—

J





1 ft. 5 in. by 8 in.

COCIDIO  
GENIO PR(AE)-  
SIDI(I) VAL | | |  
/ | MILES LE-  
G(IONIS) VI P. F. V(OTVM) P(OSVIT)

“To Cocidius, the genius of the garrison ; Valerius . . . . . a soldier of the Sixth Legion, the pious and faithful, has erected this altar in discharge of a vow.” Cocidius is a local deity; his attributes seem to have resembled those of Mars. On the base of the altar are figured two dolphins.—*Lap. Sep.*, No. 183 ; *C. I. L.*, VII., 644.

154.—A carved Stone, probably the base of an altar, representing a wild bull in the woods. From HABITANCUM, Risingham. Presented by Mr. Shanks. The bull may have some reference to Mithraic worship.

155.—Fragments of an elongated Slab from HABITANCUM, Risingham, the gift of Mr. Wm. Shanks. Professor Hübner first saw that the fragments were pieces of one stone, and with his aid they were put into juxtaposition. The reading here given is his. Some of the missing portions, included within brackets, are supplied from contemporary documents :—“To the Emperor Caesar, of the deified Septimius Severus (styled) Pius, Arabicus, Adiabenicus, Parthicus - maximus, Britannicus - maximus, son ; of the deified Marcus Antoninus (styled) Pius, Germanicus, Sarmaticus, grandson ; of the deified Antoninus Pius, great grandson ; of the deified Hadrian, great-great grandson ; of the deified Trajan (styled) Parthicus, and of the deified Nerva, a descendant ; Marcus Aurelius Antoninus Pius, happy, the Augustus, (styled) Parthicus - maximus, Britannicus - maximus, Germanicus - maximus, possessed of the tribunicial power, imperator, consul, the extender of the Empire, proconsul, . . . . . and to Julia Domna, styled Augusta, the mother of our Augustus, of the camp, of the senate, and so of our country . . . . . the First Cohort of the Vangiones, also the Baetians armed with the spear, and the

Scouts erected . . . . .—*Lap. Sep.*, No. 628; *C. I. L.*, VII., No. 1002.



9 ft. 3 in. by 2 ft. 9 in.

[IMP. CAES. DIV]I SEPT[IMII SEVERI PII ARABICI ADI]ABENIC[I P]AETHICI MAXI[M]I BRI[TANNICI MAXI]MI  
 FILIO DI[VI MARCI ANTONINI PII]  
 GERMANICI] SARMAT[ICI NEPOTI DIVI ANTO]NINI PII PRO[NEP. DIVI H]ADRIANI A[DNRP. DIVI TRAIAN]I  
 P[AE]THICI ET [DIVI NERVAE ADNEP.]  
 [M AVRELIO] ANTON[INO PIO FELICI AVG. PAETH]ICO MAXIM[O BRITANNICO MAXIMO GERMANICO MAXIM]O  
 TRIB. POTESTA[TE] / / IMP. / / COS. / /  
 [PROPAGATORI IMP]ERII PROCONSULI PRO (?) [ / / / / ET IVLIAE DOMNAE AVG. MA]TRI AVGVST[I  
 NOSTRI ET  
 CASTROV]M SENATVS HAC PATRIAE / / / /  
 COH. I VAN]GIONVM ITEM BASTI GAS[SA]TI ET EXPL[ORATORES] POSVERVN[T]



3 ft. 5 in. by 1 ft. 4 in.

156.—The figure of a Roman Soldier, from BORCOVICUS, Housesteads. The head and shoulders are knocked off. The lower part of the tunic consists of scales composed of horn or metal, sewed on to a basis of leather or quilted linen, and formed to imitate the scales of a fish.

157.—A mutilated Figure of Neptune, in bas-relief, from the station of PROCOLITIA, the modern Carrawburgh. Presented by Sir Walter C. Trevelyan, Bart. The Romans were not a maritime people, and



2 ft. 10 in. by 2 ft. 8 in.

we find but few traces of their chief marine deity in the North of England. The Batavi, who garrisoned the Station where this figure was found, may have carved it in token of their thankfulness at being safely carried across the German Ocean. The Batavi oc-

cupied that part of the country which lies to the south of the Rhine, near its confluence with the sea.—*Lap. Sep.*, No. 170.



2 ft. 8 in. by 2 ft. 10 in.

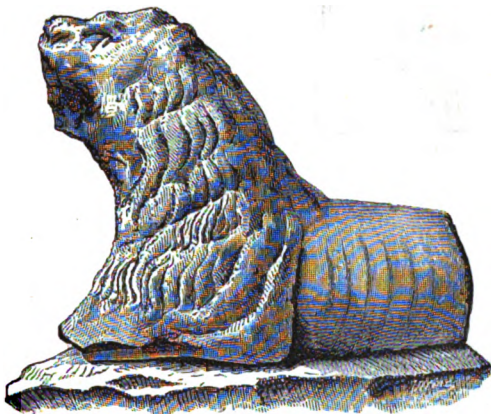
158.—From BORCOVICUS, Housesteads. Three Female Figures, partially clothed, and standing. The *Deae Matres*, like these, are usually represented in triplets; but they appear seated. These are prob-

ably an inferior class of beings called *Matronae*, to whom the word

*deae* is not given. (See *Proceedings Soc. Ant.*, April 15th, 1869.)—*Lap. Sep.*, No. 234.

159.—The lower part of a Statue of Hercules, from BORCOVICUS, Housesteads. The figure is muscular, and holds a club in the right hand. Traces of the lion's skin are seen hanging down on the left side.

160.—The fragment of a Sculptured Lion, probably one of those represented by Horsley, *N.*, CIV. A lion overpowering a man, or some animal, is a common Mithraic emblem representative of the extreme force of the rays of the sun when in Leo. It is from CORSTOPITUM, Corbridge. A similar figure is built into the stable wall of the Parsonage at Corbridge.



1 ft. 10 in. by 1 ft. 10 in.

161.—A small Altar, bearing traces of an inscription; but any attempt to read it must be in a high degree conjectural. The following may be some of the letters which appear upon it:—

DEAE  
NEM / / /  
APOLLON  
IVS  
RVOTIS

162.—A small Altar, 11 inches high. It has never had an inscription. Uninscribed altars would probably be kept in stock by the dealers of such articles, ready to receive any inscription which a purchaser might wish.

163.—A rude and diminutive Altar. If it has ever had an inscription, it is now quite illegible.

164.—An uninscribed square-built Altar, 14 inches high. It bears upon its face an ansated tablet.

165.—The lower portion of a small Altar. It is not known where it was found. The second line of the inscription is indistinct :—



VITRIB-  
VS SV  
S L M

“To the ancient (gods) . . . . . in discharge of a vow.”—*Lap. Sep.*, No. 279.

8 in. by 7 in.

166.—A fragment of a small uninscribed Altar, having a zig-zag ornament on its base.

167.—A small and much damaged Female Figure. It has probably been intended for Victory.



168.—Fragment of a Figure found at BREMENIUM, High Rochester.—*Lap. Sep.*, No. 586.

1 ft. 3 in. by 8¼ in.

169.—The lower part of the figure of a Roman Soldier. He is clad in a tunic, and stands boldly.



170.—Part of an Inscribed Stone, having on the right a banner upheld by the arm of a soldier. From BOROVIUS.

1 ft. 5¼ in. by 1 ft. 1 in.

170a.—Three small fragments of Inscribed Stones, which, as they are, yield us no information.

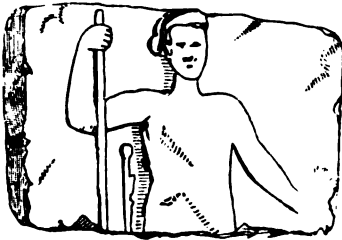
171.—The upper part of a Slab, apparently monumental. On it is a carving of a crescent-like object, forming a canopy to something like a human head beneath it.

172.—The upper portion of a Human Figure, set in a niche. From BORCOVICUS, Housesteads. It is probably part of a funereal monument, giving a representation of the deceased.



2 ft. 2 in. by 1 ft. 10 in.

173.—The upper part of the figure of a Roman Soldier in low relief, and



2 ft. 4 in. by 1 ft. 7 in.

from BORCOVICUS, Housesteads.

much weathered. He rests upon his spear, and has his sword at his right side. It somewhat resembles a more perfect figure given in Horsley, *North.*, LI. Probably

174.—From BORCOVICUS, Housesteads.

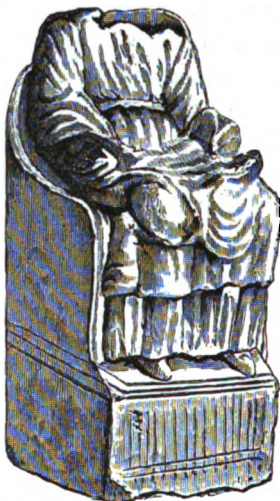
DEO  
MARTI QVIN(TVS)  
FLORIVS MA-  
TERNVS PRAEF(ECTVS)  
COH(ORTIS) I TVNG(RORVM)  
V(OTVM) S(OLVIT) L(IBENS) M(ERITO)

“To the god Mars, Quintus Florius Maternus, Prefect of the First Cohort of Tungrians, (dedicates this altar) in discharge of a vow willingly and deservedly made.” But for the assistance of Horsley, who saw the altar when it was in a less weathered state than at present, the inscription would be nearly illegible. The focus is unusually capacious, being 10 inches in diameter. The globe on the base of the altar will be noticed; the equinoctial and solstitial lines are shown upon it.—*Lap. Sep.*, No. 180; *C. I. L.*, VII., 651.



4 ft. 2 in. by 1 ft. 8 in.

175, 176, 177, 178, and 179, consist of Female Figures seated in chairs. Figures are here given of three of them. Each figure forms a separate statue, though they have, no doubt, been arranged in groups of three. From BORCOVICUS, Housesteads. Three of these, Horsley tells us, were found near the side of a brook (probably the Knagburn) on the east of the Station. There



3 ft. 5 in. by 1 ft. 5 in.

can be little doubt that these figures were intended to represent *Deae Matres*—deities extensively worshipped in the northern provinces of the Roman empire. It was not usual to give them personal names: they were just the “good mothers.” The deities are for the most part represented as triple, seated, and having



3 ft. 1 in. by 1 ft. 5 in.

baskets of fruit on their laps. The heads and hands of all the figures before us have been knocked off. All the figures are clothed in an under garment, which falls in plaits to the feet;

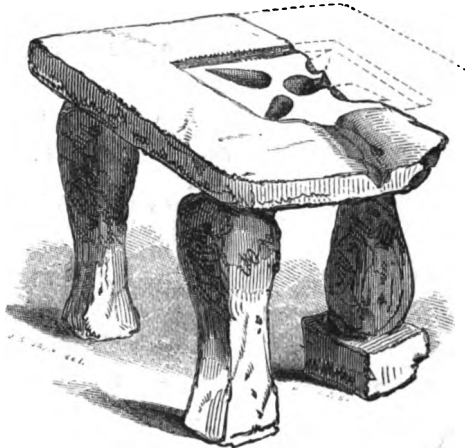


3 ft. by 1 ft. 6 in.

and an over robe, which, in most of them, after being gathered into a drooping fold upon the lap, falls about half way down the legs. A band encircles the body of some of them, a little below the swell of the bosom. The peculiar arrangement of

the drapery in the third figure, which is characteristic of the Imperial period, led Horsley's correspondent, Mr. Ward, to suppose that the deity was tied to her chair to prevent her departure. There can be no doubt that such a practice was occasionally resorted to to prevent the gods, in a time of calamity, deserting a city.—*Lap. Sep.*, No. 231, &c.

180.—This Group of Objects is from BORCOVICUS, Housesteads. The upper slab has apparently been used as a drain in one of the narrow streets of this military city. Two of the pedestals are *pilae*, which



3 ft. 9 in. by 2 ft. 6 in.



3 ft. 7 in. by 1 ft. 5 in.

have been used in supporting the floor of a hypocaust. The third is a pilaster that has been used in a building of some pretensions.

181.—An Altar to the Sun, under the character of Apollo. From VINDOBALA, Rutchester, where it was found, together with three others of Mithraic character. Presented by Thomas James, Esq., Otterburn Castle.

SOLI  
APOLLINI  
ANICETO  
/ / / /

“To the Sun, Apollo the unconquered.”—*Lap. Sep.*, No. 64.

182.—Part of a Funereal Tablet from CONDERCUM, Benwell.

D(IIS) [MANIBVS]  
AVRE / / / / (?)  
/ / / / / / / /

K





2 ft. by 1 ft. 6 in.

Horsley thought he saw in the last line a reference to the first Ala of Asturians, who were in garrison here. Major Mowat suggests the words—

RCELL(A)E [MA]  
ACCEPT[VS] / / /

to complete the reading.—*Lap. Sep.*, No. 30.

183.—Part of a Funerary Slab, probably from CONDERCUM, Benwell.



2 ft. by 1 ft.

D(IIS) [MANIBVS]  
DEC / / /  
DIEB[VS] / / /  
ET BLAE[SVS VIX]  
[I]T A(NNIS) X E[T MENSIBVS]

“To the Divine Shades. Dec . . . . who lived . . . . days, and Blaesus who lived ten years, and . . . .”  
The stone seems to record the death of two persons, both of whom died early, one of them having breathed the air of CONDERCUM only for a few days.—*Lap. Sep.*, No. 31.

184.—This Monumental Stone was first noticed by Dr. Hunter, who published an account of it in the *Philosophical Transactions*. It was then lying against a hedge about a quarter of a mile from BORCOVICUS, Housesteads. Horsley saw it in this position; but he declares there was not one letter visible upon it. It is nothing surprising, therefore, if no satisfactory reading can be given of it. The following letters are the result of a comparison of our own reading of it with that of Dr. Hübner, who personally inspected the stone:—

D(IIS) M(ANIBVS)  
/ / / S / / / /  
/ / M / / / / /  
[FRO]NTONI SVENOCARI  
/ / NIO FERSIONIS  
ROMVLO ALIMAH

SIMILI DALLI  
MANSVETIO SENICION(IS)  
PERVINCE QVARTION(IS)  
HERES PROCVRAVIT DELF-  
INVS RAVTIONIS EX G. S.

It is not possible to translate this. The last two lines, however, state

that the monument has been reared by "the heir Delfinus, the son



3 ft. by 2 ft. 6 in.

of Rautio from Upper Germany"—EX G(ERMANIA) S(VPERIORE).—  
*Lap. Sep.*, No. 197; *C. I. L.*, VII., 698.

185.—A Funereal Stone from Corbridge.

IVLIA MAT[ER]-  
 NA AN(NORVM) VI IVL(IVS)  
 MARCELLINVS  
 FILIAE CARISSIM(A)E

“Julia Materna, nine years of age. Julius Marcellinus reared this to his very dear daughter.”—*Lap. Sep.*, No. 640.



2 ft. by 1 ft. 11 in.

186.—Part of a Monumental Stone, inscribed—



2 ft. 1 in. by 1 ft. 7 in.

IVL(IVS) VICTOR  
SIG(NIFER) VIX(IT) AN(NIS)  
QVINQVAGINTA QVINQVE

“Julius Victor, the standard bearer, lived fifty-five years.” From HABITANCUM, Risingham. Presented by Mr. Shanks.  
—*Lap. Sep.*, No. 622.

187.—A broken and defaced Altar, from, it is believed, BORCOVICUS, Housesteads. The greater part of the face of the capital on which the name of the deity to whom it was dedicated was inscribed,

has scaled off. It may have been dedicated to Mars, or to the Deae Matres, by some one whose name was Marcus Senec[io]nius; but all is uncertain.—*Lap. Sep.*, No. 186.

188.—A Tombstone from BORCOVICUS, Housesteads. It is dedicated to the Divine Manes on behalf of Anicius Ingenuus, physician in ordinary to the First Cohort of the Tungrians, who lived twenty-five years.



5 ft. by 2 ft. 6 in.

badge of Spain.—*Lap. Sep.*, No. 196.



2 ft. 11 in. by 1 ft.

D(IIS) M(ANIBVS)  
ANICIO  
INGENVO  
MEDICO  
ORD(INARIO) COH(ORTIS)  
PRIMAE TVNGR(ORVM)  
VIX(IT) AN(NIS) XXV

The figure on the upper part of the slab appears to be a hare, the meaning of which it is difficult to ascertain. A rabbit was the

189.—A rudely formed Stone Mortar.

190.—An upright Stone, with a slight sculpturing on its face.



12 in. by 9 in.

191.—A Centurial Stone from SEGEDUNUM, Wallsend. The lettering is obscure, and cannot be read with certainty.

COH(ORTIS) / / /  
O SENTII  
PRISCI

“The century of Sentius Priscus of the . . . . . Cohort (built this).—*Lap. Sep.*, No. 6.

192.—Found at Pierse Bridge.



2 ft. 6 in. by 1 ft.

BELLINVS(s)

In its fragmentary state we learn nothing from this Stone.—*Lap. Sep.*, No. 726.

193.—The Capital of a Column of the composite order, from BORCOVICUS, Housesteads.

194.—Part of a large but severely fractured Slab, from ÆSICA, Great Chesters. Presented by Captain Coulson. The portion of the inscription remaining appears to be as follows :—

[IMPP. CAESARIB]VS ANTONINO E[T VERO]  
[AVGVSTIS PAR]THICIS MEDICIS / / / /  
/ / / I RAETORV[M] / / / / / / / /  
/ / / / / / / / / / / / / /

This stone has probably been placed in a building dedicated to Marcus

Aurelius and his young colleague Lucius Verus, both of whom took the epithets of Parthicus and Medicus. The building had probably



1 ft. 9 in. by 1 ft. 7 in.

been reared, or reconstructed, by some one holding a command in the First Cohort of Raetians. We have a trace of the Raetians in a slab found at Risingham (see No. 155), on an altar built into Jedburgh Abbey, and on one found in Manchester.—*C. I. L.*, VII., 731.

195.—Part of a Funereal Slab, which is supposed to have come from *HABITANCUM*, Risingham. It seems to have contained the names of two persons, one of whom lived seven years (?), the other thirty.



1 ft. 5 in. by 1 ft. 5 in.

The names of the individuals have perished.

196.—Part of the shoulder of a large mailed Statue, from Blakechesters, North Shields. Presented by George Rippon, Esq.



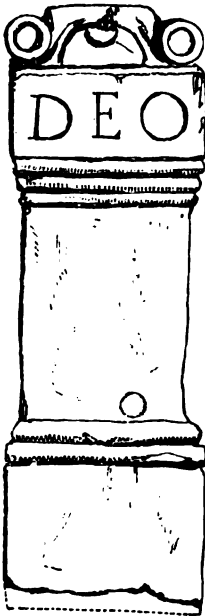
1 ft. 6 in. by 1 ft. 3 in.

197.—Another fragment of a Monumental Stone, believed to have come from HABITANCUM, Risingham. It seems to have been erected to the memory of a person named Heres, who lived thirty years.

VS HERES VIXI(T)  
AN(N)OS XXX

—*Lap. Sep.*, No. 625.

198.—A fragment of a Sculptured Stone. On one part of it is seen a bird picking at a piece of foliage.



4 ft. 5 in. by 1 ft. 5 in.

199.—Probably from BORCOVICUS, Housesteads. The Altar appears never to have been finished; for the focus, though roughly formed, has not been hollowed out. On the face of the capital is inscribed the word DEO. The deity here referred to is probably Mithras.—*Lap. Sep.*, No. 185.

200.—A Funereal Monument from the grave-yard of ÆSICA, Great Chesters, nearly a mile south of the station. The inscription has been variously given. On rudely carved stones it is often difficult to distinguish letters from chance strokes:—

D(IIS) M(ANIBVS)  
PERVICAE FILIAE

Major Mowat reads the word after D.M., SALVIAE “To the Divine Shades of Salvia, the daughter of Pervica.” On the line of the Roman Wall many cases occur of the dead having been buried without being

subjected to the process of cremation. Judging from the excellent preservation in which many of the funereal inscriptions are, the occasional rudeness of the sculptures, and from the circumstance that the backs of the stones are often entirely undressed, it would seem as if the tombstones (with their faces downwards) had been used to cover the cist in which the body was placed, and that a heap of earth, or stones, was then thrown over the whole. In the slab the rudiments of the "chevron," and the "cable-pattern" of the



5 ft. by 2 ft. 2 in.

Norman style of ornament, will be observed.—*Lap. Sep.*, No. 281.



4 ft. 7 in. by 3 ft.

201.—In the Guard-room of the Black Gate. An elegantly-shaped Altar. It has had an inscription, which is now illegible. On one side is a soldier holding a bow, on the other is a figure dragging something resembling an amphora. This altar formerly formed the base of the market cross at Corbridge, the ancient CORSTOPITUM. The



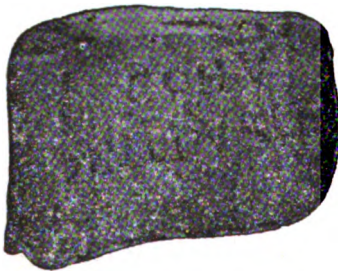
focus of it has been enlarged into a square hole to admit the shaft.  
—*Lap. Sep.*, No. 639.

202.—In the Guard-room. An uninscribed Altar from BORCOVICUS, Housesteads. On one side of it is carved a *patera*, surrounded



4 ft. by 2 ft.

by a wreath. The *patera* was a dish that was used in putting the offering on the altar.—*Lap. Sep.*, No. 174.



1 ft. 1½ in. by 8½ in.

203.—A Roman Centurial Stone, found on the Roman Wall as it passes over Walltown Crags, near their western extremity. Presented by the Greenhead Quarry Company, through Dr. Barkus.

COH(ORTIS) V  
C(ENTVRIA) IVLI(I) VALE(RIANI)

“The century of Julius Valerianus of the Fifth Cohort.” It is a little un-

certain whether the contraction VALE is intended for Valens, Valentinus, or Valerianus.

204.—A fragment of a Funereal Stone from HABITANCUM, Risingham. Presented by Robert Blair, one of the Secretaries of the Society. The inscription is evidently a peculiar one; and as so large a portion of it is wanting, the correct reading of it is necessarily a task of great difficulty. Professor Hübner suggests the following expansion:—

/ / / / / / / / / /  
 / / / / / / / / / / DVL  
 [CISSIMIS PAREN]TIBVS SVIS  
 [QVI CVM PER VAL]ETVDINEM SIT  
 [IMPEDITVS NATVRAE] ORD(INE) FILIO  
 [NEPOS EST] SVBSTITV(TV)S

The meaning seems to be, that whereas some one, whose name has been broken off, intended to erect a monument "to his very dear parents, but who being hindered by weakness in the ordinary course of nature, a grandson being substituted for a son (did the work)." Here SVBSTITVS is written for SVBSTITVTVS, just as RESTVTVS is not unfrequently put for RESTITVTVS. Mr. Watkin has some remarks on this stone in the *Archaeological Journal*, Vol. XXXV., p. 65.



1 ft. 4 in. by 1 ft. 2 in.

205.—On a shelf at the south end of the room are placed a number of heads which have probably been knocked off their respective statues when the Roman forces withdrew from the Wall:—

a. A Male Head, bearded; the locality not known.

b. The Head of a Female figure, probably a *Dea Mater*, found at AMBOGLANNA, Birdoswald. The head was found about thirty years before the body, and was brought away by the farmer who then occupied the farm. The body is still at Birdoswald.—*Lup. Sep.*, No. 418.



c. The Head of a Male figure ; the hair short and curly.



d The Head of a Female figure, from BORCOVICUS, Housesteads ; probably belonging to one of the *Deas Matres* already described.



e. A rude Head of Hercules, from BORCOVICUS, Housesteads.



f. A rude Head of Pan.



g. The Head of a Female, with the hair turned back ; probably belonging to another of the *Deas Matres* from BORCOVICUS, Housesteads, where this was obtained.



206.—Shelf at the north end of the room, on which are placed some miscellaneous objects :—

a, b, c, d. Flue tiles, or fragments of them. These were used in carrying the hot air up the sides of rooms from the hypocaust beneath.

e. A Draining Pipe.

f. The Neck of an Amphora.

g, h, i. Semi-circular Roofing Tiles. These were used for covering the flanges of the flat roofing tiles.

k, l. Two Fir-cone Ornaments. These are usually found in Roman burying grounds. They are supposed to be emblematic of animal life—a life beyond the grave.



m. A small Stone Mortar, or Crucible, with a spout.

n. An Amphora Handle from Binchester, inscribed VR ♣ FI.



IN THE WALL OF THE STAIRCASE.

207.—A cast, in Portland cement, of a Slab found in 1865 on the Antonine Wall (North Britain), near Castlehill. It was bought from a dealer in Glasgow by Professor McChesney, at that time American Consul in Newcastle, before the Antiquaries of Scotland were aware of its existence, and by him sent to Chicago, U.S., where it perished in the great fire which took place shortly after its arrival. This copy of it, happily, was made by the Society of Antiquaries of Newcastle before the slab left Newcastle :—

IMP(ERATORI) C(AESARI) T(ITO)  
 AEL(IO) HADR-  
 IANO AN-  
 TONINO AVG(VSTO)  
 PIO P(ATRI) P(ATRIAE) VEX(ILLATIO)  
 LEG(IONIS) XX V(ALERIAE) V(ICTRICIS) FEC(IT)  
 P(ER) [MILLIA] P(ASSVVM) III

“(In honour of) the Emperor, Caesar, Titus Aelius Hadrianus Antoninus, Augustus, Pius, the Father of his country ; a Vexillation of the Twentieth Legion, (styled) the Valerian and Victorious, reared three miles (of this Wall).” On each side of the inscription is a winged genius, having in its hand a bunch of grapes ; and below it is a boar, the badge of the Twentieth Legion ; and a tree, the representative, probably, of a forest.—*C. I. L.*, VII., 1133.

208.—A cast, in plaster of Paris, of a Roman Inscription built into a staircase in Jedburgh Abbey. Presented by the Marquis of Lothian. This has evidently been a Roman altar, which has been cut down by

the mansions of the Abbey, and fitted for use as a common building stone. The inscription may be read :—

I(OVI) O(PTIMO) M(AXIMO) VE[XI]-  
 ILATIO RETO-  
 RVM GAESA(TORVM)  
 Q(VORVM) ☉ C(VRAM) ☉ A(GIT) ☉ IVL(IVS)  
 SEVER(INVS) TRIB(VNVS)



1 ft. 9 in. by 1 ft. 1½ in.

men are named in the slab No. 155 in this Museum. The name Julius Severinus has already occurred in an altar to Fortuna Redux, found at HABITANCUM, No. 103 in this Catalogue.

“To Jupiter, the best and greatest, the vexillation of Raetian spearmen, under the command of Julius Severinus the tribune (reared this altar).”

The *Gaessati* were a body of soldiers armed with a peculiar spear named *gaesum*. This body of

Some general observations may not be out of place in reviewing the collection of antiquities described in this Catalogue.

1.—The number of the sculptured and inscribed stones of the Roman era contained in this collection will strike most observers; and besides this collection, there are several others in the North of England of considerable extent, particularly those at Chesters, Carlisle, Netherby, and Maryport. The number of these lettered memorials of the great Empire is the more remarkable when we consider that, on the departure of the Romans, the barbarous tribes who took possession of the settlements of this great people on their departure made havoc of the monuments of their artistic skill, and that the work of destruction which was then commenced, through the ignorance and superstition of the people, has been continued almost to the present day.

In the midland and southern counties of England comparatively few Roman inscriptions are met with. The reason of this probably is, that though these districts were under Roman rule, the people were contented with their position, and did not require the presence of Roman armies to keep them in subjection. Their towns and cities were governed by native officers, and they would consequently be but rarely visited by men having the culture of the superior citizens of Rome. The troops that for three centuries had their quarters in the North of England were commanded by officers from Rome, bringing with them the knowledge and refinement of the Eternal City. To this source, probably, is to be ascribed the comparative abundance of lettered memorials in the North of England.

2.—It is well that these memorials are so numerous ; for, in consequence of the scantiness of the notices which, after the days of Tacitus, the Roman historians have left us of Britain, it is to them that we are chiefly indebted for the history of our country for more than three centuries.

It is interesting, whilst looking upon the inscriptions in our museums, to notice that the letters used by the Romans—those important mediums of the communication of thought—are precisely those which we, and all the English-speaking people throughout the world, employ at present, and that there are signs that ere long they will be generally adopted by all civilized nations, even by the Arabs, the Chinese, and the inhabitants of Japan ; indeed, they are already being partially used by these people.

3.—The Romans were the means of conferring many blessings upon us. They brought the conflicting tribes of the greater part of Britain into unity, they taught us the art of government, they made us acquainted with letters, and there cannot be a doubt that they brought with them the blessings of Christianity. As there were Christians in Nero's household (*Phil.* iv. 22), there would be many disciples of the persecuted Nazarene in Hadrian's army. "We are but of yesterday," says Tertullian, "and have filled all places belonging to you ; your cities, islands, castles, towns, councils ; your very *camp*s, wards, companies, the palace, senate, and forum—we have left you only your *temples*."

4.—The amount of religious feeling among the Romans is impres-

sively brought before us in the altars they have left behind them. However corrupt and impure the religion of the majority was, they carried it with them wherever they went, and boldly professed it. The four letters at the conclusion of the dedication of their altars, **V · S · L · M**, convey a lesson to Christians. If, as heathens, they presented their offerings willingly to the gods whom they worshipped, and whom they counted worthy of all honour, how much more willingly should we serve our God and Redeemer ?

5.—The nature of their religion is set impressively before us. They had “gods many and lords many.” Jupiter, Mars, Hercules, Neptune, Minerva, Mithras, Apollo, Mercury, and others, are invoked ; the Cæsars themselves are worshipped ; as well as Victory and Fortune, and the Ancient gods, and the Unnamed or “Unknown” gods, to whom the dedicators were referred by the oracle of Apollo, the nymphs of the Springs, the gods of the Mountains, and the deities of the Shades below. We see also the tendency of polytheism to multiply itself. Besides the gods of the Roman mythology, we find many altars dedicated to deities of a local origin, such as Cocidius, Belatucader, Mogon, Coventina, and others. The soldiers of the various garrisons would necessarily contract alliances with the daughters of the soil, and would thus be induced to pay regard to the deities whom their loved ones held dear. The altars to these local deities are, for the most part, of late date.

6.—At first sight we may be surprised that, amongst the lettered remains of the Roman age, there are no stony records of the faith of Christianity. Some reasons may, perhaps, be assigned for this ; but this is not the place for entering upon the discussion. Let us hope that the Christians of that early day, by their life and conversation, if not by records in stone, gave evidence of the reality of their faith. If so, they would be epistles “known and read of all men” (2 *Cor.* iii. 2).

7.—But there are some negative proofs of the influence of Christianity in our collection. The worship of the *one* god Mithras shows that the folly of polytheism had been found out ; and the altars dedicated to the “ancient gods” show that a system of belief different from that in which the mass of the people had been educated (let us hope that it was Christianity) was at the time prevalent. In other

collections besides this there are examples of altars inscribed *DIBVS VETERIBVS*.

In one of the guard chambers of Housesteads a part of an altar to Jupiter, with the letters *I. O. M.* carved upon it, had been used as a common building stone; and in the Station of *CAERLEON* an altar to the goddess *Fortuna* had been converted in Roman times into a common gutter-stone. These facts seem to lead to the conclusion that a change had come over the people.

8.—There is one important lesson which Englishmen may learn from these monuments. So large an amount of blessing has been allowed to rest upon us as a nation for centuries past, that we are disposed to reckon that the present state of things is to be perpetual. When we visit foreign nations, our national pride is apt to assert itself. We think that we are to be always the rulers of the world. When we look at our lettered stones we find a different state of things from the present: we find that, in addition to native Romans, Gauls, Spaniards, Batavians, Tungrians, Dacians, and other auxiliary troops were settled in our land to hold us in subjection. At the time when the figures of Victory—which our Museum contains—were carved, Rome had its heel upon the neck of Britain. What has been may yet be. It becomes us, therefore, to be humble, and to take heed to our ways, lest we be again visited with a season of rebuke and calamity.

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## INDEX.

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### 1.—PLACES WHERE THE INSCRIPTIONS, &c., IN THE FOREGOING CATALOGUE HAVE BEEN FOUND.

<p><i>AESICA</i> (see Great Chesters).  <i>AMBOGLANNA</i> (see Birdoswald).            Beltingham, No. 117.            Benwell, Nos. 14, 15, 18, 23, 24, 32, 39,                77, 136, 144, 182, 183.            Binchester, No. 206a.            Birdoswald, Nos. 5, 96, 205b.  <i>BORCOVICUS</i> (see Housesteads).  <i>BREMENIUM</i> (see High Rochester).            Brougham Castle, No. 132.            Brunton, No. 137.</p>	<p>Burgh-on-Sands, No. 57.  <i>Caervoran</i>, Nos. 17, 33, 36, 55, 62, 68,                69, 75, 76, 83, 110, 130, 131, 141, 145.            Carlisle, No. 101.            Carrawburgh, No. 157.            Castle Hill, N.B., No. 207.            Chapel House, No. 109.            Chesterholm, Nos. 61, 67, 117.            Chester-le-Street, Nos. 45, 106, 128, 133,                142, 143, 146.  <i>CONDERCUM</i> (see Benwell).</p>
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- Corbridge (Corchester), Nos. 50, 54, 85,  
147, 148, 149, 150, 151, 152, 152*a*, 160,  
201.
- CORSTOPTUM (see Corbridge).
- Cramlington, No. 98*a*.
- Great Chesters, Nos. 73, 79, 125, 126, 194,  
200.
- HABITANCUM (see Risingham).
- Halton Chesters, Nos. 74, 137.
- Hatheridge, No. 37.
- Heaton, No. 16.
- High Rochester, Nos. 99, 112, 127, 168.
- Housesteads, Nos. 7, 8, 11, 19, 44, 48, 66,  
70, 71, 72, 81, 84, 88, 93, 97, 97*a*, 98,  
104, 121, 122, 123, 124, 134, 140, 153,  
156, 158, 159, 170, 172, 173, 174, 175,  
176, 177, 178, 179, 180, 184, 187, 188,  
193, 199, 202, 205*d*, 205*e*, 205*g*.
- HUNNUM (see Halton Chesters).
- Jarrow, Nos. 1, 12.
- Jedburgh Abbey, No. 208.
- Maryport, No. 89.
- Newcastle-upon-Tyne, Nos. 2, 6, 9, 10,  
13, 16, 31, 107.
- North Shields, No. 196.
- Pierse Bridge, No. 192.
- PONS AELII (see Newcastle).
- PROCOLITIA (see Carrawburgh).
- Risingham, Nos. 21, 40, 47, 63, 80, 94,  
95, 102, 103, 111, 113, 114, 118, 119,  
120, 138, 139, 154, 155, 186, 195, 197,  
204.
- Rutchester, Nos. 25, 26, 46, 51, 86, 181.
- Sewingshields, Nos. 60, 65, 78.
- Shotton (Co. Durham), No. 141.
- Stanwix, Nos. 56, 87, 100.
- VINDOBALA (see Rutchester).
- VINDOLANA (see Chesterholm).
- Wallbottle, Nos. 28, 29, 38.
- Wallsend, Nos. 4, 42, 191.
- Walltown Crags, No. 203.
- Wark-on-Tyne, No. 35.

## 2.—STONES FROM UNKNOWN LOCALITIES.

- Nos. 3, 8, 20, 22, 27, 30, 34, 41, 43, 49,  
52, 53, 58, 59, 64, 82, 90, 91, 92, 105,  
108, 115, 116, 135, 161, 162, 163, 164,  
165, 166, 167, 169, 170*a*, 171, 189, 190,  
198, 205*a*, 205*c*, 205*f*, 206*a-m*.

## 3.—DEITIES.

- Apollo, Nos. 143, 161, 181.
- Belatucader, No. 132.
- Ceres, No. 28.
- Cocidius, No. 153.
- Deae Matres, Nos. 2, 77, 158, 175, 176,  
177, 178, 179, 187, 205*b*, 205*d*, 205*g*.
- Deus Veteris, Nos. 116, 125, 141, 142,  
145, 165.
- Fortune, Nos. 10, 55, 102, 103, 113.
- Hercules, Nos. 86, 122, 159, 205*e*.
- Jupiter, Nos. 5, 21, 32, 44, 48, 89, 124,  
152*a*, 208.
- Mars, Nos. 27, 63, 68, 174, 187.
- Mercury, Nos. 9, 50.
- Mithras, Nos. 4, 6, 70, 71, 72, 121, 140,  
199.
- Neptune, Nos. 13, 157.
- Pan, Nos. 33, 205*f*.
- Silvanus, Nos. 57, 107.
- Sun, Nos. 134, 181.
- Victory, Nos. 56, 85, 93, 100, 126.

4.—LEGIONS, COHORTS, &c.

Legio	II. Nos. 32, 78, 137, 143, 149, 152.	Cohors	I. Batavorum, No. 36.
"	VI. Nos. 13, 147, 148, 152.	"	I. Hamiorum, Nos. 75, 130.
"	XX. Nos. 15, 69, 109, 207.	"	I. Raetorum, Nos. 155, 194, 208.
"	XXII. No. 152 $\alpha$ .	"	I. Thracum, No. 31.
Cohors	I. Nos. 37, 42.	"	I. Tungrorum, Nos. 44, 122, 123, 124, 174, 188.
"	III. No. 149.	"	I. Vangionum, Nos. 133, 155.
"	V. Nos. 60, 65, 208.	"	I. Vardulorum, No. 99.
"	VII. No. 20.	"	II. Asturum, No. 79.
"	VIII. Nos. 39, 67.	"	VI. Nerviorum.
"	I. Aelia Dacorum, No. 96.	Ala I.	Hispanorum Asturum, No. 77.

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5.—CENTURIAL STONES.

Nos. 6, 14, 15, 16, 17, 20, 23, 24, 25, 28, 29, 30, 34, 37, 38, 42, 60, 62, 64, 65,  
67, 82, 106, 110, 191.





## XIX.—ON SOME RECENTLY DISCOVERED INSCRIPTIONS OF THE ROMAN PERIOD.

1.—BY THE REV. J. C. BRUCE, D.C.L., LL.D., F.S.A., &c.

[Read on the 28th April, 1886.]

I now proceed to give an account of the Roman altars of which mention is made in the programme of this meeting. None of them are important; but our Society may congratulate itself that at nearly every meeting we have a new Roman inscription to discuss, and that since our last meeting no less than four have to be added to the catalogue of our acquisitions.

The most important of these is an altar discovered in the vicinity of the Roman Station of Chester-le-Street to which my attention was called by our fellow-member, Mr. Oswald, in whose possession it now is. It was found on a spot about 50 or 60 yards to the west of the street which passes the Roman Station there, and about 300 yards to the north of it. At this point (and this is a thing of importance) a brook—the Chester Burn—runs in its course to join the river Wear.



The altar was found, with its face uppermost, buried about 6 feet deep in a mass of soil, chiefly of an alluvial character.

The altar is a well formed one, and is perfect in all its parts. The letters of the inscription are formed by a series of puncturings, a mode of sculpturing which is not unfrequently adopted. Dr. Hübner, to whom I sent a paper

impression of the inscription, thinks that it belongs to a period near the end of the second or the beginning of the third century. The reading seems to be—

DEO MARTI

CONDATI V[AL]

PROBINVS PRO

SE ET SVIS V.S.L.M

“To the god Mars Condates, Valerius Probinus, for himself and his family, erects this altar, in discharge of a vow, willingly, to a most deserving object.”

The P, at the beginning of the third line, is scarcely visible ; but there is room for it, and Professor Hübner says that PROBINVS is not an uncommon name. We may therefore adopt it. It is a pity that the dedicator does not tell us what rank he held in the Roman army ; perhaps, however, he had none, in which case we can excuse him. The epithet CONDATES here given to Mars, calls for remark. There is an altar found at Piercebridge (recorded in the *Lapidarium*, No. 725, and in the *C. I. L.*, VII., 420) which has a similar dedication. Dr. Hübner informs me that Celtic scholars consider that the word *condates* is equivalent to the Latin *confluens*, and that *Mars Condates* was a god who was worshipped at the confluence of two streams. The locality in which this altar was found seems to be confirmatory of this theory ; and I may mention that, on examining the Ordnance map of Yorkshire, I find that in the immediate vicinity of Pierce Bridge, where the altar was found, two streams, the Dyance Beck and the Summerhouse Beck, after uniting together, run into the Tees.

The next two altars to which I have to call your attention have been derived from the mural Station of MAGNA, Caervoran. They are not of recent discovery, but having been built into the walls of the dwelling house there, have been inaccessible to antiquaries. Both of them are small, and do not supply us with anything new.

On the face of one of them we have carved a female figure, sacrificing ; an altar stands by her side. The lower part of the stone has been broken off, leaving the inscription imperfect. On the first line we have clearly carved the word MATRIBVS—“To the Mothers.” We have only the upper half of the last four letters



K K

of the second line, which makes the reading of it uncertain; yet it is possible that the name of the dedicator may have been [IVVE]NTIVS, or something like it. Dedications to the "good mothers," the weird triplets to whom it was unlucky to give a name, are not uncommon on the line of the Wall.



The other altar from Caervoran is a smaller one, and such of the letters as are still decipherable are very feebly traced. The inscription, as far as it can be made out, is—

DIBVS VITE[RIBVS]

V.S.

L.M.

"To the ancient gods . . . . dedicates this altar, in discharge of a vow, willingly, to a most deserving object."

The name of the dedicator is, I fear, lost to us for ever. We have several dedications to the "ancient gods" similar to this, and also some altars inscribed DEO VITIRI. This latter dedication may be intended in honour of some local deity of the name of VITIRIS, but where a plurality of deities is named we cannot but regard the inscription as a dedication to "the ancient deities." We have here negative evidence of ideas antagonistic to the faith of the Greek and Roman mythology having been widely promulgated in Britain at an early period. In the Reformation period we have frequent reference to the advocates of "the new learning" and "the old learning;" and so in still earlier times, when many people had found out that an idol was nothing, there were still some who stuck up for Jupiter and Juno, and Neptune and Minerva, and a host of other gods, whom in their ignorance they supposed to have swayed the universe before Him who is from everlasting to everlasting.

The last altar to which I have this month to call your attention is one which was found at Corbridge, on removing the foundations of a cottage there. The inscription on it seems to be—

I(OVI) O(PTIMO) M(AXIMO)

(P)RO SALVT[E]

VEXILLATI[O-

N]VM LEG(IONIS) [XXII]

[PR]IMI [GENIÆ]

/ / / / / / /

"To Jupiter, the best and greatest, for the welfare of Vexillations of the Twenty-second Legion surnamed Primigenia."

For this reading I am largely indebted to Professor Hübner, who writes :—"This is an inscription of no small historical importance. We know already from an inscription at FERENTINUM, in Italy (Henzen, 5456), that a 'vexillation,' that is to say a detached number of a thousand men, of the Twenty-Second Legion named *Primigenia*, took part in Hadrian's expedition carried out in order to build the Wall. He ordered it for this war from its quarters in Germany at MOGONTIACUM (Mentz), together with a similar number from its sister legion, the Eighth *Augusta*. An inscription from Amiens, in France (in the *Revue Archéologique*, Vol. XL., 1880, p. 325), and a fragment at Old Penrith (*C. I. L.*, VII. 846) proved this to be right. To this evidence comes the new Corbridge altar as a decisive addition." A woodcut of this stone is given at page 73 of this volume.

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2.—BY THE REV. J. C. BRUCE, D.C.L., LL.D., F.S.A., &c.

[Read on the 28th July, 1886.]

SINCE our last ordinary meeting my attention has been called to two new Roman inscriptions. Our associate, Dr. Hooppell, writing to me under the date of 28th May last, says :—"A short time ago I paid a brief visit to West Cumberland, and was so fortunate, among other things, as to fall in with a hitherto unpublished fragment of a Roman inscription. It is on the lower half of an altar which was taken out of the inside of the wall of the church at Harrington, a few miles north of Moresby, last year, and is now in the Rectory grounds at Harrington."\* Only the last two lines of the inscription are legible; they are—

/ / / / / /  
 / / / / PRAEF  
 COH II LING

"The Prefect of the Second  
 Cohort of Lingones."

The name of the Prefect is illegible.

At Moresby, which is a little to the north of Whitehaven, there are the well-defined remains of a Roman Station. Camden describes

\* Now (March, 1887) deposited with the upper right hand corner of a second altar in the Black Gate Museum.



an altar, now lost, which was found there, and which was erected by this same cohort, the Second Cohort of Lingones, to Silvanus. The *Notitia* places the Second Cohort of Lingones at CONGAVATA. The occurrence of a second altar here by this cohort increases the probability that Moresby is the CONGAVATA of the Romans. At Ilkley, in Yorkshire, is an altar inscribed by this cohort. At Tynemouth an altar was found bearing the name of the Fourth Cohort of Lingones. (See *Arch. Ael.*, Vol. X., p. 224.)

The Lingones occupied that part of *Gallia Celtica* in which the rivers Seine and Marne take their rise. Their chief town was the modern Langres.

It was the singular good fortune of the Pilgrim Band, who traversed the Wall from end to end a month ago, to view a fine altar which, after having been buried for probably fourteen centuries, had just been brought from its obscurity.



A countryman named Roger Smith had noticed on the front of the bank on which the Station of AMBOGLANNA stands, an angular stone slightly protruding above the surface. It occurred to him that the stone had an artificial appearance, and he at length resolved to examine it fully. Using his spade and pickaxe, he brought to light a fine altar, 4 feet 2 inches high and 1 foot 9½ inches broad. The inscription on it is deeply cut, and the letters are well formed, indicating an early date. The inscription is—

I O M  
 COH · I · AEL DA-  
 COR · C · C · A · IVL ·  
 MARCELLI-  
 NVS LEG II  
 AVG.

The inscription is easily read, with the exception of the three letters C · C · A in the middle of the third line ; they are evidently the initial letters of three words. Not having met with them before, I appealed to my friend, the learned and experienced epigraphist, Dr.

Hübner of Berlin. In writing to me he says :—"The C · C · A of the Birdoswald inscription is a great puzzle. I propose, but only as a guess, C(VIVS) C(VRAM) A(GIT)." With this suggestion, and with the addition of *miles* before LEG. II., the inscription may be thus expanded :—

*"Jovi optimo maximo Cohors I. Aelii Dacorum cujus curam agit Julius Marcellinus miles Legionis II. Augustae."*

"To Jupiter the best and greatest, the First Cohort of Dacians, styled the Aelian, (erect this altar) under the care of Julius Marcellinus, a soldier of the Second Legion styled the Imperial."

I need not remark that many other inscriptions found at Birdoswald bear testimony to the fact that a body of Dacians was in garrison here during the period of the Roman occupation of Britain.

3.—ON A ROMAN INSCRIPTION DISCOVERED AT CLIBURN.

(a)—BY R. S. FERGUSON.

[Read on the 28th July, 1886.]

"Lowther Street, Carlisle, July 28th, 1886.

My dear Blair,

I enclose the Cliburn rubbing, which is only just received, so that I have had no time to look at it, but it seems to read—

BALNEVM / / / /  
 / / VETERO / / / /  
 NDLABSYM / / / /  
 BLISERCCLA / / / /  
 ALB / / / /



Yours truly,

RICH. S. FERGUSON."

(b)—BY W. THOMPSON WATKIN.

[Read on the 30th March, 1887.]

THIS inscription appears to be very erroneously engraved in the woodcut at page 289. From a good photograph\* of it I make the letters, divested of ligatures, to be :—

BALNEVM  
 / / / VETERIOP  
 NDLABSVM  
 BILIS PETROPLA  
 SEBVSII

In the second line the I is formed by a prolongation of the upright of the R, and of the last letter (which is reversed and may be either P or R) only the upper loop remains. In the fourth line the first I is formed by the prolongation of the upright of the letter L, the T is ligulate with the R, the letter after C may be either P or R, and the S at the commencement of the last line has its upper portion somewhat erased, whilst a portion of a stroke on its left hand side (whether accidental or part of a ligulate letter) makes it resemble the head of an A.

We cannot with certainty restore the whole of the inscription, nor shall I try to do so. Enough remains to show that the stone was erected on the restoration of a bath by the two *alae*, the *Ala Petriana*, and the *Ala Sebusiana*. The letters at the beginning of the second line (purposely erased) can, I think, still faintly be traced as ANA somewhat ligulate, and have no doubt been the termination of some such word as ANTONINIANA. But it is singular to find such a word in this position. In the second line we have either VETERIOR (the comparative of VETVS) or VETERI, followed by a word like OP(ERI). In the third line we have part of (CO)NDLABSVM, a mis-spelling of which other instances occur in epigraphy. In the fourth line, I take BILIS to be part of NOBILIS, the abbreviation for *Nobilissima*, applied to the *Ala Petriana* as a prefix, in the same manner as it is elsewhere styled *Augusta*. After PETR, come either C. R. for *Civium Romanorum*, another well known title of

\* From a copy of this very photograph the woodcut was prepared by Utting, and in both the letters of the last line seem to be ALBVSII.

the *Ala*, or c. p. for *Cui Praeest*. If the latter, the two last letters will be the commencement of the name of the commander, possibly L(ncius) A(lfenius) Paternus, an officer whose name occurs in an inscription at the adjoining Station of Kirkby Thore, and in the last line we have part of the title of the Second *Ala* of the Gauls (*Sebusiana*), which for a long time formed the garrison of Lancaster. The upper parts of one or two letters of a line beneath, are visible, but not so as to be intelligible.

The *Ala Petriana* was a most remarkable *corps*. It was the only one stationed in Britain which was decorated with the torques (bearing the epithet *torquata*). From Orelli, No. 516, we learn that it was *bis torquata*, a fact unique in the Roman world, unless recent discoveries, of which I am unaware, have shown that some other *corps* was so honoured. As the inscription came from (in all probability) Kirkby Thore, it follows that the *ala* must have been stationed there. That the garrison of this *castrum* was cavalry has been abundantly proved both by tombstones bearing the representations of horsemen upon them and the inscriptions from the Machell MSS. where (in two instances) a *Decurio alas* is named.

No fresh light seems to be thrown upon the question of the site of PETRIANAE by this discovery. My idea that it was at Hexham remains, so far, unaffected. The only other alternative seems to be that Dr. McCaul (*Canadian Journal*, Vol. xii. pp. 120–121) might possibly be correct when he assumes that the *Ala Augusta (ob virtutem appellata)* of which so many inscriptions occur at Old Carlisle, was the same as the *Ala Augusta Petriana*, the title *Petriana* being dropped as unnecessary, through the corps having such distinguished prominence. In that case Old Carlisle would be PETRIANAE, and the allocation would harmonise with the sites of ABALLAVA, CONGAVATA, and AXELODUNUM, being respectively at Papcastle, Moresby, and Maryport, as I first pointed out in 1870. But at present we can say nothing on the particular question as to PETRIANAE. Its site must still remain in abeyance.

## 4.—BY W. THOMPSON WATKIN.

[Read on the 29th September, 1886.]

At the commencement of last month (August), I had sent to me the photograph of a Roman altar, discovered on the 28th July, at Chester-le-Street. It bore the inscription—



DEO  
VITI  
RID  
VIH  
NOVS

For many years it was supposed that the dedication *Deo Vitiri*, of which there are numerous examples, was to a god named *Vitiris*, and totally different from the dedications to the *Deus Vetus* (*Deo Veteri*), which are also frequent. But later discoveries prove that *Vitiri* is only a variation of *Veteri*, for we have also *Vetiri* and *Viteri*, whilst in the plural we have *Dibus Veteribus*, *Dibus Vitiribus*, and *Dibus Viteribus*. There is one instance, also from Chester-le-Street, of *Deabus Viteribus*, but none to a single goddess. It is plain, therefore, that these dedications are, respectively, “to the ancient god,” “to the ancient gods,” and “to the ancient goddesses,” which is more than ever confirmed by the application of the term to Magon, in an inscription at Netherby, where we have *Deo Mogonti Vitire*, “To the ancient god Magon.”

An interesting question now arises, at what period were these altars erected? This one is the thirty-third recorded as found in Britain. Were they erected as a protest against Mithraism or Christianity? One feature in them is singular. They were, with one or two exceptions, erected by persons who had only one name, and *that* a barbarous one, as in the example before us. It would appear that whilst the genuine, or naturalised, Roman citizen, willingly gave way to the current phase of religious opinion, amongst the auxiliary troops and native Britons there were a large number who sturdily resisted all

innovations. At the same time, these facts, *i.e.*, the name of a barbarian god and the barbarous names of the dedicators, may point to the hypothesis that the auxiliaries, etc., preferred their own native deities, rather than adopt those of the Roman Pantheon.

In 1870, in Vol. XXVIII. of the *Archaeological Journal*, p. 129, I expressed the opinion that west of Lanercost, the great Wall had been abandoned by the Romans, for a considerable time previous to their departure from Britain, basing that opinion upon the absence of necessary inscriptions to prove their presence upon the evidence of the Ravennate, and the state of the Wall in its western portion. Singularly enough, none of these altars to the ancient god, have been found on the western half of the Wall, an indication, as I think, that after the introduction of Christianity at least, there were no Roman troops there to erect them, and that the Stations named in the *Notitia* after AMBOGLANNA, were, with the exception of PETRIANA, on the Cumberland coast, as I stated sixteen years since.

None of these inscriptions have been found in Scotland, for much the same reason—*i.e.*, the fact that after the insurrection in the reign of Commodus, the Scotch Wall was abandoned. North of the Wall of Hadrian, the only Station at which such inscriptions have occurred is Netherby. This place, evidently in the hands of the Romans till the last, I have a strong suspicion (which I have before published), is the TUNNOCELUM of the *Notitia*, though at the time of the compilation of the *Antonine Itinerary*, it bore the name of CASTRA EXPLORATORVM, It would not, however, bear this name, after the Roman boundary was advanced to the Scotch Wall. The occurrence of a stone naming the *Pedatura* of the British marines (or sailors) is very strong evidence. At the same time, I will not yet *absolutely assert* that Netherby was TUNNOCELUM, as we may at any moment have the question solved by an inscription.

Until the year 1880, none of these inscriptions to the ancient god had been found further south than Lanchester, but in that year one was found at York which I have embodied in my annual list. Caer-  
voran (MAGNA) would seem to have contained the greatest number of devotees of the old system, as no less than ten of these altars have been found there, including one erected by the standard bearer of the second cohort of the Dalmatians, which is the sole instance of a member of a cohort, or of any other military force, being the dedicator.



here was found, about thirty years ago, the subject of the present paper—a small piece of coarse earthenware, obviously Roman. It cannot boast much artistic beauty, but it is interesting as bearing one of the few Greek inscriptions in Roman England, and as testifying (if my interpretation be correct) to a form of sepulture of which we have but one or two other instances extant. The inscription is in bold and well formed characters, probably made by a stamp:—

The words are enclosed in a *frame*, showing that the legend is complete; and there is a leaf-stop after the second word.

My first impression, on being favoured with a “squeeze” by Mr. Blair, was that the word EYTYXI might possibly be short for EYTYXIA, and EIPHNAI a Doric dative, the whole signi-



fying “Happiness to Irene!” The Doric form, however, appeared somewhat unlikely to occur under the circumstances; and, when I saw the original, I considered the leaf-stop fatal to the idea of an abbreviation, as the space occupied by it would have been quite sufficient for an A. Coming, then, to interpret the strange last word by parallels in the *Corpus Inscriptionum Graecarum*, I find EYTYXI used for the imperative EYTYXEL, with a vocative, in places so widely separate as France, Sicily, Greece, and Palestine (*C. I. G.*, 6,794, 5,498, 9,299, 4,564). Generally the vocative follows, but in the first of these instances, and in one or two others, it precedes the word of benediction. The inscriptions are all *sepulchral*, and in some of them the benediction, or valediction, is addressed to the dead under a second *pet name*, like the pathetic parentheses in some of our own obituary notices. Latinus Pyramus is bid farewell as *Hyacinthius*, Felicia Minna as *Pentadis*, and a Victorina as *Nicasis* (*C. I. G.*, 6,794-5-6). In the last case the pet name is a translation, which may be the case here. I take EIPHNAI to be a vocative from the female name *Irenais*—a name actually occurring in an Attic inscription. Her Latin name may have been *Pacata*, the letters PAC (indicating *Pacatus*) being in fact in an inscription found at Elsdon, and probably taken from Risingham (*Lap.*



*Sep.*, No. 558; *C. I. L.*, VII., 995). "Irenais, mayst thou be happy!" is all that we are told. There is no decisive indication as to *date*. The leaf-stop does not, I believe, occur in England much before the third century of our era; but beyond this neither the lettering nor the spelling gives any certain clue.

The *form* of the fragment puzzled me a good deal. It is obviously no part of a vase or urn, but rather the small section of a sort of *ridge*, semicylindrical underneath.\* In the British Museum, however, though I could see no sepulchral pottery with any portion like this, I found a drawing which gave me the key. This was the representation of a tomb discovered at York in 1768, and described by Dr. Burton in *Archaeologia*, II., 177. Unfortunately, that tomb has disappeared; but it is figured in Wellbeloved's *Eburacum*, pp. 104-5, with another, of more recent discovery, now in the Museum of the Yorkshire Philological Society. The latter was formed of two rows of roof tiles, inclined to one another, so as to leave a drain-like space between them, and one tile at each end. Ridge-tiles were placed along the top, and also over the joinings of the side and end tiles. All bore the impress LEG. VI. VI. (LEGIO SEXTA VICTRIX). Since Mr. Wellbeloved's time two other tombs of the same kind, and also belonging to the Sixth Legion, have been discovered at York (see *Handbook to the York Museum*, p. 61 of 7th edition).

The fragment from Risingham has evidently belonged to a similar tomb. It is a portion of one of the ridge-tiles, and it bears the name of the private person to whose sepulture it was dedicated, instead of that of a legion. What remains, if any, were found near it, it is I suppose impossible, after the lapse of thirty years, to discover.

Tombs of this kind are apparently rare. Mr. Wellbeloved quotes the description, by Schöpflin, of another, also legionary, discovered at Strasburg. Mr. Watkin (*Roman Cheshire*, p. 213) speaks of a *number* of such tombs being found at Chester in 1858. I do not remember noticing any tiles like this in the Grosvenor Museum. If they are to be found there, it would be worth while to compare a sketch of them and of the specimens in the York Museum, with the present fragment.

\* It seems to some to be a fragment of a large *mortarium*.

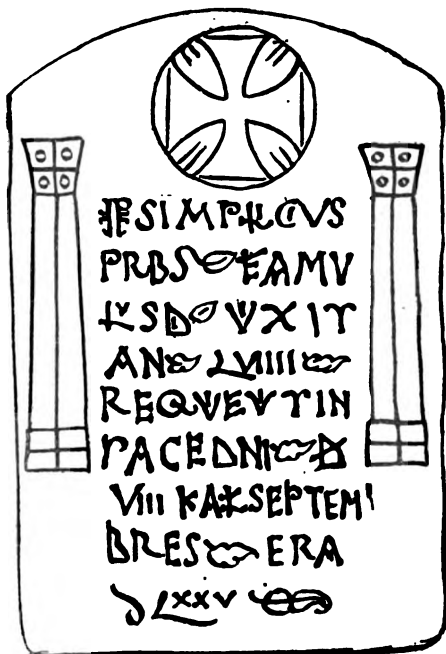
6.—ON A ROMAN TOMBSTONE OF THE CHRISTIAN PERIOD RECENTLY  
DISCOVERED AT MERTOLA, IN PORTUGAL; BY DR. BRUCE.

[Read on the 23rd February, 1887.]

MR. THOMAS M. WARDEN has been kind enough to send me a rubbing of a Latin inscription which has been recently found in Portugal. As this inscription is of a Christian character, and is different from those with which we in the North of England are familiar, and as I have reason to believe, it has not been put upon record in any work on Roman inscriptions, I venture to bring it under the notice of this Society. The stone was found at Mertola, a town which is situated upon the Guadiana, at about 40 miles from its mouth. It is the MYRTILIS IVLIA of the Romans, and here a great variety of the relics of bygone times have been found.

The inscription has at its top a cross *patée*, and its sides are bounded by two architectural columns slightly ornamented. The first line of the inscription begins with the Christian monogram in its simplest form. It is just the Greek letter P (rho) with a horizontal stroke across it. The inscription is as follows:—

p SIMPLICIUS  
PRBS · FAMV ·  
LVS DEI VIXIT  
AN · LVIII ·  
REQVIEVIT IN  
PACE DNI D  
VIII KAL SEPTEM ·  
BRES · ERA  
DLXXV ·

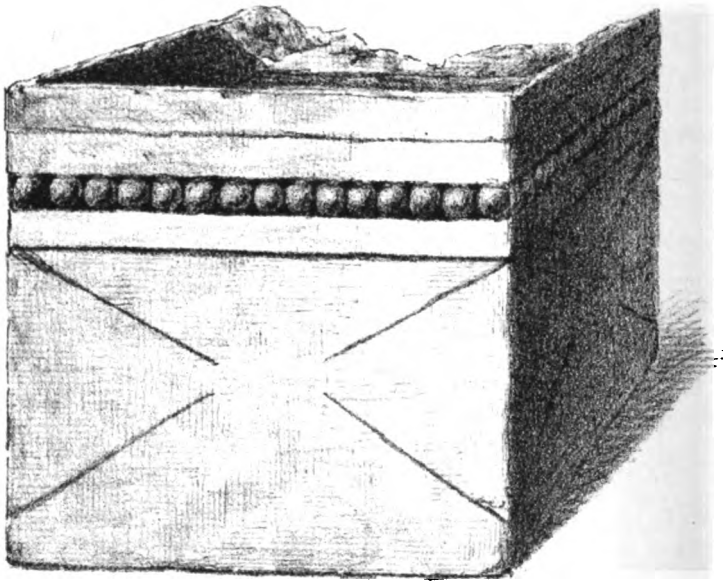


And may be thus expanded:—“p SImplicius presbyterus famulus Dei vixit annos quinquaginta novem; requievit in pace Domini die

octavo Kalendas Septembres era quinquies centesima quinqtaque septuagesima ;” and thus translated :—“Simplicius an elder, a servant of God ; he lived fifty-nine years ; he rested in the peace of the Lord on the eighth day of the Kalends of September, in the five hundred and seventy-fifth year of the aera.”

There is little to remark on the form of the inscription. We have *presbyterus*, the Greek form of the word, instead of *presbyter*, the Latin. We have in the *vixit annos* the form that we meet with so frequently in the inscriptions found upon the Roman Wall. The eighth day of the kalends of September answers to the 25th of August. There is some difficulty in explaining what is meant by the *era* at the close of the inscription. In the second volume of Orelli's Latin Inscriptions we are told that the Spanish *aera* corresponds with the 38th year before the Christian era ; the year, therefore, on our tombstone is A.D. 537. What event occurred in the year B.C. 38 to induce the Spanish authorities to make it the starting point of their chronological reckoning we do not as yet know. Professor Hübner, in writing to me, says it is yet a great question with chronologists.





Font in Staunton Church.  
GLOUCESTERSHIRE.

REMARKS ON THE ANCIENT BAPTISMAL FONT  
IN STAUNTON CHURCH, GLOUCESTERSHIRE.

By THE REV. CANON SCARTH, M.A.

*Re-printed from the Transactions of the Bristol and Gloucestershire  
Archæological Society, Vol. V.*

THE Stone Font in Staunton Church, which has been thought to be a Roman altar adapted to Christian uses, is of very rude and primitive form.

It is almost a solid cube, being hewn out of a single block of stone and very slightly ornamented on the exterior.

The height is  $28\frac{3}{4}$  inches  
The length 23 „  
And breadth 22 „

and it is hollowed with a square basin, nearly 13 inches deep.

The upper portion of the surface is divided into four bands, each about 2 inches broad, and the third of these is ornamented with circular pellets, which run round the faces. The lower portion has lines converging to a point, but which do not meet. The tooling is rude, and gives the impression of a very early date (*see Plate IV.*)

Having carefully examined this Font, I am inclined to think it has no characteristics of a Roman altar, but is a very early Christian Baptismal Font. The cubical form is totally different from the ordinary form of a Roman altar, which is usually about 4ft. in height, and about 1 ft. 4 in. in width, and consists of a plain squared shaft, with base and capital, like a short stunted column. On the top is the Focus, usually with a round scroll on each side—forming the side ornaments of a projecting capital.

On the Front Face is the dedicatory inscription, and often on the sides are carved, in relief, the sacrificial instruments, and sometimes a figure of the victim. Many instances of this may be

seen in the engravings of the "Lapidarium Septentrionale," by Dr. Collingwood Bruce, and in his work on the Roman Wall; other instances may be given, as the Roman altars found in Bath. The form sometimes varies<sup>1</sup> and takes a more elongated figure, but is never cubical. It is sometimes circular, but this form, as far as I am aware, has not been found in Britain. All these forms vary essentially from the cubical form of the Staunton font.

The Norman Fonts are often cubical in shape. These are represented in Mr. Paley's work on Baptismal Fonts (London: John Van Voorst, 1844), which will help to shew that the plain cubical form of the Staunton Font is much more in keeping with the early Norman font than with the supposed Roman altar. Two may be particularly mentioned, one at Aston-le-Walls, Northamptonshire, another at Fincham, Norfolk. When the height is sufficient these cubical fonts stand on the floor, being raised upon a single step; in other cases they are placed upon stone pillars, or on a single massive short column.

There is every reason to believe that the Stone Font in Staunton Church is of very early date, and of very primitive workmanship. There is no reason why it may not be pre-Norman; and as it bears no distinctive Saxon characteristics it might even go back to a still earlier period.

Mr. Paley remarks that "a rude block of stone hollowed out at the top, with scarcely a moulding or a particle of sculpture upon it, requires a practical eye to guess at its probable antiquity. For it is manifest that the date of the church in which it may be placed is the most unsafe and unconvincing evidence that can be followed in deciding that of the font. The sanctity rightly and reasonably attached to the consecrated instrument of a Holy Sacrament, caused the careful preservation of fonts unchanged by centuries of rebuilding and alteration. Thus we cannot doubt that a considerable number of fonts now exist in England wherein the Saxon infant received the waters of salvation from the hand of that ancient priest whose bones, for aught we know, may moulder under the pavement of a church re-constructed on its original

<sup>1</sup> See *Aquæ Solis*, p. 48 and p. 52.

foundations six centuries after his death."<sup>1</sup> I am not acquainted with the early Ecclesiastical History of Staunton Parish, and perhaps little is known of it; the font, however, proves it of very early date.<sup>2</sup>

Some few fonts in England lay claim to be British-Saxon, though if we may rely upon Mr. Paley's assertion that "we know from Bede that stone fonts were not used in his time,"<sup>3</sup> we must not expect to find many of them.

For this assertion, attributed to Bede, he gives no reference, nor have I been able to find it in his writings.<sup>4</sup>

The font at Deerhurst, in Gloucestershire, has been supposed to be Saxon,<sup>5</sup> but some of the ornamentation leads us to believe it is of later date.

The curious sculptures on the font in Kirkburn Church, near Driffield, Yorkshire<sup>6</sup> have been thought to be Saxon, but this is very uncertain, as it may be also regarded as very early Norman. The font, also, in Winston Church, County of Durham, has been considered to be Saxon, and remains of undoubted Saxon date have been dug up in the churchyard, but no certain date can be ascribed to this font. The font in Penmon Church, Anglesey, is also very ancient. Here we might expect to find very early fonts. The form is cubical, and tapers upward, having a panelled ornament somewhat of a classical character, but certainly not mediæval, and more probably of pre-Norman date.<sup>7</sup>

It will probably be most safe to regard the Staunton Font as of uncertain date, but certainly not later than early Norman times.

<sup>1</sup> See Illustration of Bap. Fonts. Introduction pp. 9-10.

<sup>2</sup> I am informed that Roman remains have been found in Staunton parish, which probably gave rise to the idea that the Church Font was Roman.

<sup>3</sup> See Note, Paley's B. F., p. 10.

<sup>4</sup> In Bede's Ecol. Hist. : C. xiv., speaking of Paulinus and his work among the Bernicians, Bede observes "for as yet Oratories, or *Fonts*, could not be made in the early infancy of the Church in *those parts*;" but this does not shew that they were not general afterwards.

<sup>5</sup> See Journal of British Archæol. Association, Vol. I., pp. 65 and 250.

<sup>6</sup> See Journal of British Archæol. Association, Vol. VII., p. 38.

<sup>7</sup> See Archæol. Journal, Vol. I., p. 122.







Roman Altar



*J.P. & W.R. Erster, lith.*

**GALLO-ROMAN VOTIVE ALTAR,**  
AFTERWARDS USED AS A BAPTISMAL FONT  
IN THE CHURCH OF HALINGHEN, PAS DE CALAIS,  
now preserved in the Museum at Boulogne

## NOTES ON A GALLO-ROMAN ALTAR IN THE MUSEUM AT BOULOGNE.

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THE annexed illustration has been prepared from a rubbing taken a few years since from an inscription on a Gallo-Roman Altar now in the Museum at Boulogne, but which for centuries had been used as a font in the church of Halinghen, Pas de Calais. The altar is formed from a cube of stone of about two feet, and upon one side the following inscription has been cut in well-formed letters:

DI DEO IOVI  
VICVS  
DOLVCENS  
C V VITALIS  
PRISC.

This stone with its inscription has been written upon by many French antiquaries, and also by our friend Mr. C. Roach Smith, F.S.A. In his *Collectanea Antiqua* \* this gentleman has written an ingenious paper concerning it, in which he endeavours to show that the stone was an altar, or portion of an altar, erected to the Idæan Jupiter, and goes into a train of arguments to prove that it is so, and that throughout the Iliad Jupiter is alluded to in connection with Mount Ida as frequently as he is with Olympus. In this he is supported by many of the antiquaries in France, and to such an extent that the stone is now labelled "Autel de Jupiter Eideo." Another writer, M. Millin, is of opinion that the upper portion of the altar has been separated, and that the inscription is consequently incomplete. He reads the first two letters as ET, believing that something had preceded the first line, and that this in reality is ET DEO IOVI. The whole gist of these arguments depends on what the first letter really is, and I

\* Vol. i. p. 13—16.

venture to think that it is a D, from the fact that I have recently taken a most careful rubbing from the stone itself; and from this the accompanying lithograph has been prepared.

My friend Mr. H. C. Coote, F.S.A., to whom I sent a copy of the inscription, agrees in the opinion that DI DEO is the correct reading, and he considers the phrase to be one of more than ordinary interest. He observes that the re-duplication DI DEO, *i. e.* DIO DEO, is an insensitive. The same expression is applied to the unnamed goddess specially worshiped by the Fratres Arvales. Though unnamed, this goddess was of the highest rank, for the priests who conducted her worship were the most distinguished citizens of Rome, and the institution was of extreme antiquity. She had a temple and grove in the neighbourhood of Rome, and in the interesting records of the proceedings of this priesthood which have come down to us the goddess is invariably called DEA DIA. Mr. Coote's interpretation therefore would be, "To the great god Jupiter, the township called Dolucensis has erected this altar; Vitalis Priscus superintended the erection."

Of the *vicus Dolucensis* we know nothing from any other source. As a Roman settlement in Gaul the name was probably derived from the Grecian colonists; Crete in mythology is known as the birth-place of Jupiter; it was sometimes called *Doliche*, *Aeria*, or *Idæa*. In the centre of the island was the lofty Mount Ida with which the name of this deity has been associated, and there was also a town of the same name in Macedonia. It may be thus connected with many examples in Roman epigraphy; we find IOVI . DOLC . I.O.M DOL . I.O.M.D. IOVI OM DOLICHV, and other variations, but there does not appear in any published lists an inscription commencing EIDEO IOVI, or one that can be quoted with certainty as a distinct dedication to the Idæan Jupiter.

Mr. Thomas Wright, F.S.A., records the discovery in Britain of three altars dedicated to Jupiter Dolichenus. One found in the middle of the seventeenth century in the neighbourhood of Caerleon, at a place named St. Julian's, was read as follows :—

IOVI. O.M. DOLICHV  
 I. ON<sup>o</sup>. AEMILIANVS  
 CALPVRNIVS  
 RVFILIANVS . . . EC  
 AVGVSTORVM  
 MONITV





ROMANO-BRITISH ALTAR, TRETIRE, HEREFORDSHIRE.

“ To Jupiter the best and greatest, the Dolichene, *Æmilianus Calpurnius Rufilianus* (*dedicates this*) by the Emperors’ direction.”\*

The others are published by Horsley, one from the neighbourhood of Newcastle, in the midst of the coal district, where remains of ancient coal-mines have been found, the other at Risingham (*Habitancum*).†

The altar at Halinghen has in more recent times been appropriated to Christian purposes and has been hollowed internally, and for centuries served as the baptismal font in the village church at Halinghen. In the upper part of each side a square notch may be seen. This was evidently for the purpose of attaching a wooden cover to the font. A drain was provided at the lower part of the cavity.

The adaptation of a Roman altar to such a purpose is a matter of considerable interest, and I am here reminded of an illustration in our own country, which was brought under my notice nearly forty years ago while accompanying my friend Mr. A. White, F.S.A., on an excursion to South Wales. We observed in the small village church of Tretire, near Ross, a font of very early character, and noticed that upon the side of it there were indications of an inscription in Roman characters. We made a sketch of it at the time, but were unable to obtain any facts relating to its history. Our Secretary, Mr. John E. Price, F.S.A., has recently instituted inquiries respecting it, and been in frequent communication with the Rev. E. F. Owen, the present rector, who kindly gave every assistance, and at length succeeded in finding the font among other relics which modern requirements had consigned to the vestry. It has thus been rescued from oblivion, and is, I am pleased to say, to find a permanent home in the museum at Hereford. The annexed illustration is from a photograph taken under the superintendence of Mr. Owen. It

\* Our learned friend Mr. H. C. Coote, F.S.A., remarks that there must be some error in the reading of this inscription. He observes that “the letters of the second line ‘IONO’ are to be read with the word preceding, making together *Dolichuiono* (for *Dolicheno*). The fourth line is manifestly imperfect: whatever the missing word was, it must have expressed the condition of the dedicator, that he was a public servant or official of the Emperors (*Augusti*), whichever they were. The fifth line must have contained ‘*ex*’ to agree with the word ‘*monitu*’ following in the last line. The phrase ‘*ex monitu*’—a very frequent one—refers to the god who directed the dedication. Such words are never applied to the command of an earthly potentate.”

† See Celt, Roman, and Saxon, p. 259.



shows the form of the font, which has been in no way changed by the fracture across the pedestal; this was merely the result of accident. It measures twenty-nine inches high; the circumference of the pedestal is thirty-one inches; there is a deep hollow in the top to form the basin, which is sixteen inches outside measurement; inside it is nine inches and the width seven inches. The inscription, so far as we can ascertain from the rubbing which has been provided, reads—

DEO TRIUH  
BECCICVS DON  
AVIT ARAM.

This may be rendered as an offering by Beccicus \* to the "God of the Three Ways," but the letters at the end of the first and third lines are rather defaced, and the inscription may be so far incorrectly given.

In Mr. Roach Smith's account of the inscriptions preserved in the museum at Mayence he mentions a dedication to the Bivii, Trivii, and Quadrivii by a Centurion of the twenty-second legion, and one to the Genius of the Devii. These were deities, he writes, which presided over the roads and streets, their altars being set up respectively where two, three, or four roads converged. The Genius of the Devii presided over the bye-ways, or such as swerved from the right line.†

The discovery of this curious relic at Tretire was rather singular. The base, we are informed by the Rev. T. W. Webb, vicar of Hardwick, Hay, was found by his father in a dark corner of an empty space at the west end of the church of Michael Church, about a mile from Tretire; the upper half it was ascertained had been removed to the cottage of a village doctress, who pounded herbs in it, and it was recovered upon inquiry, and the whole was removed to the vestry at Tretire. Where it actually came from is unknown; it is said that at Gaen Copp, a camp about two miles distant, a stone with letters upon it was once discovered, but the informant was deranged in mind and nothing authentic can be learned.

\* Mr. Roach Smith, after seeing a photograph and rubbing, decides on reading the name as *Bollicus*.

† *Collectanea Antiqua*, vol. ii. p. 124.



J.P. & W.R. Englin.



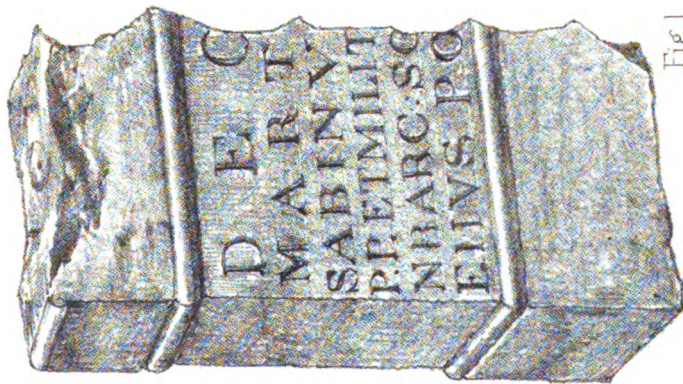


Fig. 1.



Fig. 2.

ROMAN ALTARS FOUND NEAR LANCASTER



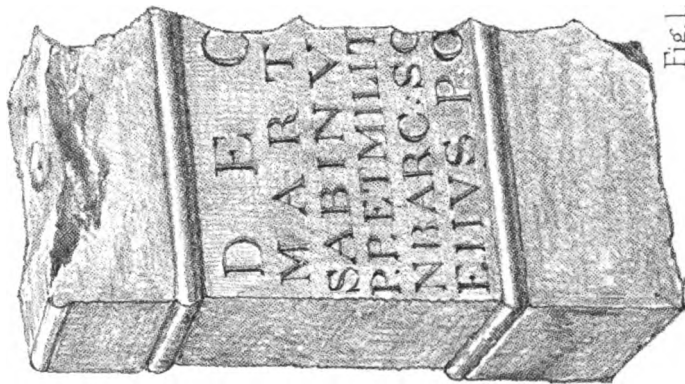


Fig. 1.



Fig. 2.

ROMAN ALTARS FOUND NEAR LANCASTER



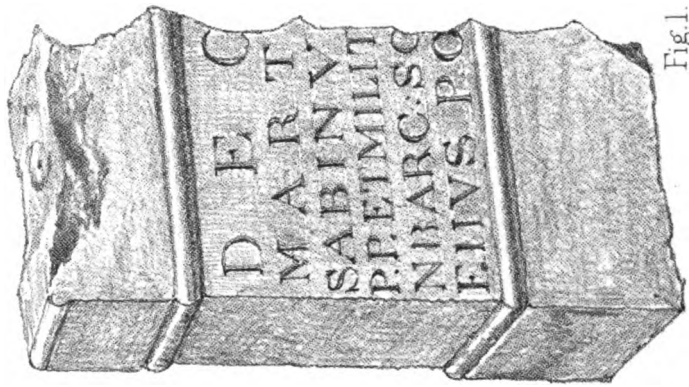


Fig. 1.



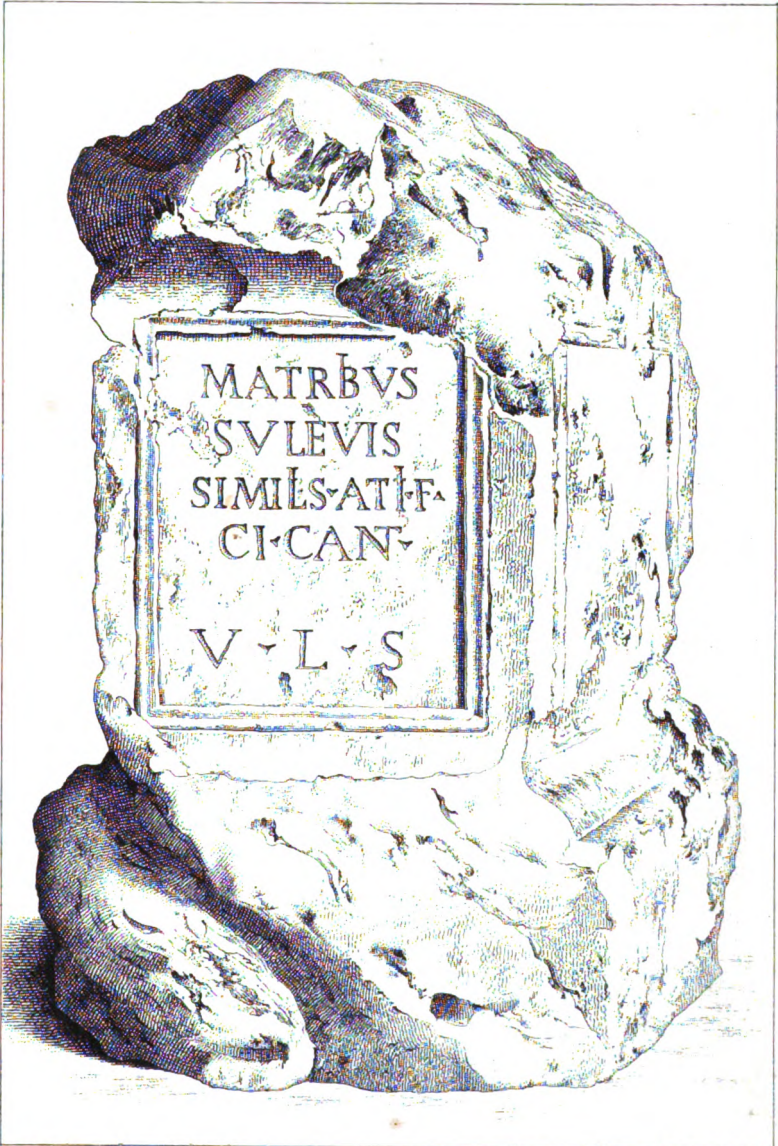
Fig. 2.

ROMAN ALTARS FOUND NEAR LANCASTER

J. T. WOKKALL, LITH.







J.P.Emilie, del.

J.P.&W.R.Emilie, lith, London



DISCOVERY OF ALTARS, COINS, ETC., NEAR THE  
SITE OF PROCOLITIA, ON THE LINE OF THE  
ROMAN WALL.

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BY C. ROACH SMITH, F.S.A.

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THE discovery of upwards of 400 lbs. of Roman coins in a well near Procolitia, on the great Roman Wall, is an event too remarkable to be passed over in silence by the Numismatic Society, although the particulars have been published by the Society of Antiquaries of Newcastle-upon-Tyne,<sup>1</sup> and recently by myself in the "Collectanea Antiqua," vol. vii., both of which works are in the library of the Society.

The coins probably numbered upwards of 15,000, as many were stolen during the excavation of the well. Mr. Clayton, to whom we are indebted for the discovery and the preservation and publication of the miscellaneous contents, secured 13,487, which have been carefully examined and catalogued.<sup>2</sup>

The following list shows the various emperors and empresses represented in the hoard, and the number of coins of each.

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<sup>1</sup> Part I. vol. viii., New Series, "Description of Roman Remains discovered near to Procolitia, a Station on the Wall of Hadrian," by John Clayton, Esq.

<sup>2</sup> Dr. Bruce and Mr. Robert Blair were associated with me at the Chesters in the examination.

## NUMERICAL VIEW OF THE COINS.

EMPEROR.	GOLD.	SILVER.	FIRST BRASS.	SECOND BRASS.	TOTAL.
MARC ANTONY ...	...	8	...	...	8
AUGUSTUS ...	...	...	2	1	8
M. AGRIPPA ...	...	...	...	1	1
TIBERIUS ...	...	...	...	1	1
DRUSUS ...	...	...	...	1	1
GERMANICUS ...	...	...	...	2	2
CLAUDIUS ...	...	...	2	18	20
NERO ...	1	1	...	50	52
GALBA ...	...	...	6	...	6
OTHO ...	...	1	...	...	1
VESPASIAN ...	...	6	65	476	550 <sup>s</sup>
TITUS ...	...	8			
JULIA TITI ...	...	...	...	1	1
DOMITIAN ...	...	8	189	838	485
NERVA ...	...	1	48	38	82
TRAJAN ...	...	18	980	779	1,772
HADRIAN ...	...	8	1,404	918	2,880
SABINA ...	1	1	58	41	101
L. AELIUS ...	...	...	16	14	80
ANTONINUS PIUS ...	1	12	910	891	2,141
Do. Britannia type ...	...	...	...	827	
FAUSTINA I. ...	...	6	275	407	688
M. AURELIUS ...	...	8	845	814	667
FAUSTINA II. ...	...	12	259	895	666
L. VERUS ...	...	1	56	24	81
LUCILLA ...	...	2	74	18	89
COMMODUS ...	...	5	189	18	207
CRISPINA ...	...	1	86	2	89
DIDIUS JULIANUS ...	...	...	1	...	1
DIDIA CLARA ...	...	1	...	...	1
CLODIUS ALBINUS ...	...	2	...	...	2
SEPT. SEVERUS ...	...	22	20	...	42
JULIA DOMNA ...	1	17	4	...	22
Carried forward ...	...	...	...	...	10,087

<sup>s</sup> Owing to the corroded state of most of the pieces, and the resemblance between the coins of Vespasian and Titus, it has not been found practicable to give them separately.

## NUMERICAL VIEW OF THE COINS.—CONTINUED.

EMPEROR.	SILVER.	FIRST BRASS.	SECOND BRASS.	THIRD BRASS.	TOTAL.
Brought forward...	...	...	...	...	10,087
CARACALLA ... ..	10	8	...	...	18
PLAUTILLA ... ..	2	...	...	...	2
GETA ... ..	1	...	...	...	1
ELAGABALUS ... ..	8	...	...	...	8
JULIA PAULA ... ..	1	...	...	...	1
AQUILIA SEVERA ... ..	1	...	...	...	1
JULIA SOAEMIAS ... ..	1	...	...	...	1
JULIA MAESA ... ..	2	...	...	...	2
SEV. ALEXANDER ... ..	4	4	...	2	10
JULIA MAMAEA ... ..	6	1	1	...	8
MAXIMINUS I. ... ..	...	1	...	...	1
MAXIMUS ... ..	...	1	...	...	1
GORDIANUS PIUS ... ..	2	1	1	...	4
PHILIPPUS I. ... ..	2	2	...	...	4
PHILIPPUS II. ... ..	1	...	1	...	2
ETRUSCILLA ... ..	1	...	...	...	1
TREBONIANUS GALLUS	1	...	...	...	1
VALERIAN ... ..	2	...	...	1	8
GALLIENUS ... ..	8	...	...	80	88
SALONINA ... ..	2	...	...	2	4
CLAUDIUS GOTHICUS	...	...	...	72	72
QUINTILLUS ... ..	...	...	...	8	8
AURELIAN ... ..	...	...	...	10	10
POSTUMUS ... ..	5	1	...	29	35
VICTORINUS ... ..	...	...	...	71	71
MARIUS ... ..	...	...	...	1	1
The TETRICI ... ..	...	...	...	81	81
TACITUS ... ..	...	...	...	15	15
PROBUS ... ..	...	...	...	19	19
CARINUS ... ..	...	...	...	1	1
DIOCLETIAN ... ..	...	...	18	...	18
MAXIMIAN ... ..	...	...	89	7	46
CARAUSIUS ... ..	...	...	...	25	25
ALLECTUS ... ..	...	...	...	16	16
CONSTANTIUS ... ..	...	...	15	12	27
HELENA ... ..	...	...	...	11	11
Carried forward...	...	...	...	...	10,689

## NUMERICAL VIEW OF THE COINS.—CONTINUED.

EMPEROR.	SILVER.	FIRST BRASS.	SECOND BRASS.	THIRD BRASS.	TOTAL.
Brought forward...	...	...	...	...	10,689
THEODORA ... ..	...	...	...	1	1
SEVERUS II. ... ..	...	...	2	...	2
MAXIMINUS II. ... ..	...	...	2	7	9
MAXENTIUS ... ..	...	...	2	...	2
LICINIUS... ..	...	...	1	14	15
CONSTANTINE I. ... ..	...	...	3	197	200
FAUSTA ... ..	...	...	...	3	3
CRISPUS ... ..	...	...	...	21	21
CONSTANTINE II. ... ..	...	...	...	66	66
CONSTANS ... ..	...	...	...	25	25
MAGNENTIUS ... ..	...	...	...	30	30
DECENTIUS ... ..	...	...	...	3	3
CONSTANTIUS II. ... ..	...	...	...	12	12
CONSTANTINE FAMILY <sup>4</sup> ... ..	...	...	...	...	230
URBS ROMA ... ..	...	...	...	...	67
CONSTANTINOPOLIS ... ..	...	...	...	...	62
VALENTINIAN ... ..	...	...	...	1	1
VALENS ... ..	...	...	...	...	6
GRATIAN... ..	...	...	...	...	15
Small Brass, illegible ... ..	...	...	...	...	27
Illegible—chiefly 1st and 2nd Brass, about	...	...	...	...	2,000
GREEK of NEAPOLIS, much worn ... ..	...	...	...	...	1
<b>Total</b> ... ..	...	...	...	...	<b>13,487</b>

To the exclusive numismatist they are disappointing, for in no one instance do they present us with a new type; and those with scarce reverses are generally so worn by long circulation as to be barely recognisable; a few

<sup>4</sup> In consequence of the corroded state of most of these coins it has been found impracticable to assign many to the proper individuals.

only are in what may be called good preservation. The large number of the "Britannia" type, in second brass, of Antoninus Pius, not fewer than 327, shows that this record of triumph of the Roman arms must have been minted copiously, and probably sent exclusively to the troops in the north of Britain. I closely examined about a dozen, and found that no two of the reverses were from the same die. Mr. Blair has continued the examination to about one hundred, with the same result.

The numerical preponderance of the coins extends from Vespasian to Commodus in large and middle brass, and of these the most numerous are of Hadrian and Antoninus Pius, there being 2,330 of the former, and 2,141 of the latter. There are also 2,000 which may be mostly referred to this period utterly defaced and illegible from long circulation. Nearly the entire imperial series is represented from Marc Antony to Gratian, of the latter of whom there are fifteen.

The well, as it is called, in which these coins were discovered, is a small square-walled cistern or fountain, adapted for the entrance and exit of running water from a stream which flows down a valley adjoining the station Procolitia into the Tyne. This reservoir occupied the centre of what was unquestionably a temple, dedicated to a water deity called Coventina, or Conventina. This we infer as a matter of certainty from several inscriptions on altars, and on votive fictile ware, concealed in the well, with the coins, a few personal ornaments, and other small objects. On a votive tablet dedicated by a Prefect of the First Cohort of the Batavi, the goddess is represented in a reclining position, her left arm on an urn, from which flows water, and a branch in her left hand. I see that Mr. Clayton describes her floating on a gigantic leaf of the



water-lily, but the engraving suggests the traditionary urn. All of the inscriptions are highly interesting as revealing the particular military bodies stationed at some special periods in the adjoining *castrum*. Altogether the altars amount to twenty-four, including one dedicated to Minerva.

The fact that these altars must have been placed in the well for concealment, and not from any feeling of devotion towards the goddess, is important evidence in considering the motive of those who placed them and the coins where they have reposed so long without being discovered. The seventeen altars carefully buried with their faces downwards at Maryport, on the site of another station on the Great Wall,<sup>5</sup> indicate an object precisely similar to that which suggested the obscurity of the well, at some moment of danger, for the hallowed offerings intended for the open daylight as visible memorials of devotion.

In the vicissitudes of the great northern barrier there are several periods of adversity to which such concealment could be referred; but here, at Procolitia, the coins seem decisive evidence of the exact time of deposit; and they point either to the reign of Gratian or not long subsequent, the latest of the hoard being of that emperor.

I believe that at that period the entire mass constituted part of the contents of the military chest of the adjoining garrison, which, from the weight (full 4 cwt.), could not be conveniently removed in some sudden retreat occasioned by an invasion of the northern barbarians. If this view be allowed, and I see no alternative, we gain an insight into the character of the current coinage in the north of Britain at this late period of imperial rule. The

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<sup>5</sup> "Lapidarium Septentrionale," pp. 129 to 138.

great proportion of the large and middle brass coins shows very long circulation ; and, indeed, nearly the whole bear the unmistakable impress of wear and traffic.

Such is not the usual state of coins deposited in streams, rivers, and fountains as votive offerings, which these have been by some supposed to be, I think from not having considered the full evidence. In the numerous recorded instances of deposits of coins as votive offerings there is nothing at all analogous to this at Procolitia. Supposing the garrison and the surrounding population to have been from two to three thousand, we can conceive no stretch of exuberant piety equal to such a sacrifice of material and present good for an imaginary and future blessing. In the important establishment at the source of the Seine the coins amounted only to 850, carefully enclosed in an urn, and all in the highest state of preservation ;<sup>6</sup> and this is usually the condition of coins selected for votive offerings.

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<sup>6</sup> See "Collectanea Antiqua," vol. vii. p. 63.



## X.—NEWLY DISCOVERED ROMAN INSCRIPTIONS.

### 1.—ON AN ALTAR TO *FORTUNA CONSERVATRIX*, FROM CILURNUM, BY JOHN CLAYTON, F.S.A., V.P.

[Read on the 29th October, 1884.]

THE Roman buildings recently discovered between the eastern rampart of the station of Cilurnum and the river North Tyne have been already partially excavated, and the further excavation is in progress; but the buildings are found to be more extensive and more important than was expected, and it is probable that the excavation may not be completed till the spring of next year, when a full description of the structures by an abler hand than mine, with an accurate plan of the whole, will be laid before the Society. In the meantime, detached objects will necessarily be met with, which ought at once to be brought before the Society. One of such objects, being an altar inscribed to the goddess Fortune, of which a woodcut from a drawing from the pencil of Mr. Blair, our colleague, and one of our secretaries, is here annexed. The figure of the goddess is sculptured on the face of the altar. In one hand she holds a cornucopia, in the other a wheel—both of them appendages of the goddess, and generally found upon her statues. The following is an expanded reading of the inscription:—

D[E]AE  
FORT[VNAE] Co-  
NSERVATR-  
ICI · VENENV-  
S GERM[ANVS]  
L[IBENTER] M[ERITO].



The ravages of time, on the features and dress of the goddess, are apparent, but every letter is legible. The use of tied letters in this inscription indicates that its date was not earlier than the reign of



Antoninus Pius, when the use of ligatures, or tied letters, was first introduced. Roman altars to Fortune are very frequently found, but the application to her of the epithet *Conservatrix* is almost unique. Only two more examples are in existence in Britain, one\* was found in the year 1740 (and remains) at Netherby, in Cumberland, the seat of Sir Frederick Ulric Graham, Bart., and we will now endeavour to trace the history of the third. In Orellius a similar altar is described as having been found at Bath; but in the seventh volume of the *Corpus Inscript. Latin.*, No. 211, we are informed that the mention by Orellius, of Bath as the place where this altar was found, is a mistake, and that, in fact, it was found at or near Manchester, and was either lost or concealed. Mr. W.

Thompson Watkin of Liverpool, in going systematically through (on the 30th of May, 1884) the collection of Roman inscriptions and sculptures preserved in the Ashmolean Museum at Oxford, came upon

\* See Woodcut above.

this identical altar. It seems that in 1875 it was presented to the museum by the Rev. J. W. Burgon, M.A., now Dean of Chichester, and from him we learn that it was purchased early in this century at a sale, by his father, a distinguished official in the British Museum, who gave it to a relation of the name of Johnson resident at Cheshunt in Hertfordshire, at whose death it came to his nephew, the Rev. J. W. Burgon. Horsley, in his *Britannia Romana*,\* describes this Altar, and gives us the inscription as follows :—

FORTVNAE  
 CONSERVA- (V and A ligulate)  
 TRICI  
 L. SENECLA-  
 NIVS† MAR-  
 TIVS 3 LEG  
 VI VICT.

Though he refers us to Camden's *Britannia* as his authority, we can find there no mention of the altar; but we find it described in one of Bishop Gibson's interpolations in his translation of Camden,‡ in which he speaks of it in the following terms :—“ Another inscription was dug up at the same place,§ by the River Medlock, in the year 1616. The stone is three quarters long, fifteen inches broad, and eleven thick, and is preserved entire in the garden at Hulme, the seat of the Blands, lords of the town of Manchester, by marriage with the heiress of the Moseleys. It seems to be an altar dedicated to Fortune by L. Senecianus† Martius, the third governor or commander of the Sixth Legion.” The dedicator of the Cilurnum altar, like the dedicators of the two altars found last year at Borcovicus, is a German serving in the Roman army ; but the particular branch of the service to which he belonged is not stated, as is done in the case of the dedicators of the two altars at Borcovicus.

\* P. 301 and plate N. 61 (*Lancashire I*).

† By the courtesy of Mr. Arthur J. Evans, the curator of the Ashmolean Museum, we are able to state that Horsley's reading of the name of the dedicator of the altar—SENECIANIVS—is correct, and that Bishop Gibson is wrong.

‡ Page 966.

§ Alparc or Aldport.

2.—ON A ROMAN ALTAR FROM BYKER, BY J. COLLINGWOOD  
BRUCE, LL.D., D.C.L., V.P.

[Read on the 26th November, 1884.]

IN making the cutting for a road at the east end of Byker Bridge, a Roman altar was found about three weeks ago. As the inscription on it is nearly effaced, its value consists simply in its indicating the course of the Wall in its passage to the station of *Pons Ælii*.

The altar is a small one, but it is well formed. It is 1 foot 10 inches high and 11 inches broad. It has the usual capital and projecting base. The capital is ornamented by two lines of the cable pattern moulding. On its top is the focus, as usual, on which the offering was burnt, and on each side of it are indications of the volutes which are supposed to symbolize the faggots used in burning the sacrifice. At some late period a hole has been bored through the upper angle of the stone at its right hand side.

Unfortunately, owing to the altar having been made use of as a sharpening stone, the greater part of the inscription, which it once no doubt bore, has been worn off. Usually inscriptions on Roman altars begin with the name of the gods to whom they are dedicated, put in the dative case. Here the inscription begins with the name of a man, probably the dedicator, in the nominative case. The inscription has consisted of seven lines. The first and second lines are complete, they are:—



I V L · M A X  
I M V S · S A C  
D · I . . .  
Q . . . .  
P E . . . .  
C V . . . .

Of the other lines we have only the initial letter or letters; they seem to be (3rd line) D.I, (4th) O or Q, (5th) P E. Any attempt to draw any meaning out of this inscription beyond the name of the

dedicator, if such it be, can only be guess work. Yet I will venture upon an expansion of the third line, in the full expectation that it will be objected to by more able epigraphists than myself. I would venture to read:—*IVLius MAXIMVS SACerdos Dei Invicti Mithræ*. “Julius Maximus, priest of the unconquered god Mithras.” Mithras, the Persian sun god, was extensively worshipped along the line of the Roman Wall. As the sun is the chief agent in the hands of the living God in promoting light and warmth and growth, it was natural that those who could not or would not rise up to the conception and worship of the first Great Cause, should be satisfied with the adoration of this work of His hands.

3.—ON CENTURIAL STONES NEAR GILSLAND, BY DR. BRUCE.

[Read on the 28th January, 1885.]

THE Rev. A. Wright, Vicar of Over-Denton, has recently called my attention to three unrecorded centurial stones found in the neighbourhood of Gilsland. Two of these I have examined along with him; the third has been discovered since I was last in the west.

In the garden wall at Willowford farm house, close to the front door, is a stone which bears the inscription—

○ COCCEI  
REGVLI

“The Century of Cocceius Regulus.”

A stone, which is now in the possession of Mr. John Armstrong, of the Crooks, and was found by him in a field-wall between Gap and Chapel House a few years ago, bears the following inscription:—

COH VI  
▷ CALEDO  
NII SECYND



Some of the letters are very obscure. The last two letters of the second line and the last three of the third are in ligature. After considerable trouble, Mr. Wright and I came to the conclusion that the reading of it was probably as follows:—*Cohortis sextae, centuria Caledonii Secundi*. “The century of Caledonius Secundus (or Secundinus) of the sixth Cohort.”



The third stone\* was found at Newhall, which is to the north-west of Wallend. The inscription seems to read :—

COH II  
O LAETIN

“The century of Laetinus (or Laetianus) of the second Cohort.” The only letter about which there seems to be any doubt is the last letter of the last line, it may be an N, or we may have IA.

The stone has seemingly been cut down for building purposes since being taken out of the Roman Wall.

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4.—ON TWO UNPUBLISHED ROMAN INSCRIPTIONS, BY DR. BRUCE ;  
IN A LETTER TO ROBERT BLAIR, SECRETARY.

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[Read on the 29th April, 1885.] •

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I HAVE had an opportunity of examining the centurial stone which you informed me had been discovered at Hexham lately, and is now in the possession of Mr. Gibson. It seems that it was taken out of the wall of a house which had been built in the seventeenth century—say about 1640.

The stone bears all the characteristics of a Roman walling stone. It is sixteen inches long, tapering, as is usual, from its outer to its inner extremity. Its face is 1 foot in width, and 8½ inches in height, and is, as almost universally is the case, cut across the lines of stratification. The inscription is as you represented it to be, thus :—



CHVIIII > MA  
RCI CoMA

The only point on which there can be any doubt is, as you are aware, the last two letters of the second line. You were disposed to regard them as two M's in ligature. I saw the inscription in a particularly good light, and I thought I saw in the last character a horizontal stroke, giving it the appearance of MA in ligature. I may mention that the letters have been formed by a series of puncturings, a mode which we have frequently noticed.

\* This and the stone from Willowford farm-house are now in the possession of Mr. George Howard, M.P., at Naworth Castle.

Now, as to the reading of the inscription. If I am right as to the last character being MA, it probably is:—

Cohortis nonæ, centuria Ma  
ri Comati

If the last letter be an M, the reading may be:—

Cohortis nonæ, centuria Ma  
ri Communis.

Both of these names, Dr. Hübner (from whom I have heard since he got your squeeze of the stone) suggests as likely ones, though neither of them have previously occurred in British inscriptions.

This stone forms another link in the chain of reasoning which would rank Hexham among the posts occupied by the Romans.

The woodcut on the preceding page, from a photograph which Mr. Gibson has prepared with his usual skill, gives a perfect representation of this interesting relic.

Several days ago there was sent to me, by direction of the Marquis of Lothian, a plaster of Paris cast of a Roman inscription found upon a stone that is built into the north turret stair of Jedburgh Abbey. I was asked to give his lordship my views respecting it. As the stone

I O M VEXI-  
LLATIO RETO-  
RVM GAESA .  
Q ♣ C ♣ A ♣ IVL .  
SEVE ♣ R TRIB



has to a large extent escaped the notice of writers upon Scottish archæology,\* and as the troops and their tribune, who inscribed it, seem to have hailed from HABITANCUM, the modern Risingham, a station on the Watling Street, on our side of the Border, it may be agreeable to this society to have a brief account of it.

\* It is described in Jeffrey's *History of Roxburghshire*, and a figure of it given, but the inscription is not fully represented.



There is another stone in our museum, also from Risingham, which sheds light upon the Jedburgh inscription. It is an altar to Fortune, being No. 602 of the *Lapidarium Septentrionale* and No. 984 of the *Corpus Inscriptionum Latinarum* (vol. vii). The inscription reads:—



FORTVNAE · REDVCI  
 IVLIVS SEVERINVS  
 TRIB · EXPLICITO ♣  
 BALINEO · VSLM

“To Fortune, that brings back in safety, Julius Severinus, the tribune, on the completion of the bath, erects this altar in discharge of a vow, willingly and to a most deserving object.” There can be little doubt that the IVLIVS SEVERINVS of this altar is the IVL SEVER of the

Jedburgh inscription. Hence we may conclude that the body of Raetians whom we find at Risingham is the same force which have left their mark on the stone in Jedburgh Abbey. Risingham is quite in the north of Northumberland, and, as we have stated, is situated on the Watling Street; Jedburgh is but a short way within the Scottish border, and is within two miles of the Watling Street. The one place would be but an easy march from the other.

Professor Hübner, I may mention, agrees with me in the reading which I have given of the inscription.

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NOTE.—A Vexillation of Raeti and Norici is mentioned on an altar found at Manchester, which is represented in the woodcut (kindly lent by Mr. W. T. Watkin):—



5.—ON A ROMAN INSCRIBED TOMBSTONE FOUND IN CARLISLE, &C.,  
BY R. S. FERGUSON, F.S.A., IN A LETTER TO DR. BRUCE, V.P.

[Read on the 25th March, 1885.]

Lowther Street, Carlisle, 24th March, 1885.

MY DEAR DR. BRUCE,—For some time past excavations for building purposes have been in progress in Carlisle on a site known as the Spring Garden Bowling Green, and situate on the east side of Lowther Street, at its northern end. It therefore lies immediately outside of the north-east angle of the Roman and mediæval city. With the exception of a small public house and some sheds this site has never been built upon. It was a garden and bowling green in 1745, when its hedges were cut down for fear they might give shelter to the Highlanders.

I have watched the excavations with interest. Over most of the area there was a thin stratum of garden soil, while the earth below had never been disturbed. Close to Lowther Street a trench, filled up with mud and miscellaneous matter, marked the city ditch, which was open in the memory of many now living. On the north side of the garden was found a deep pocket of made soil, in which was the slab I am about to describe. Many animal bones, including, it is said, the skeleton of a donkey, were found here; and also two skulls, which I did not see, but which are said to be human. The slab was in this pocket; it was in an inclining position, face upwards, at an angle of about 45° with the horizon. Most unfortunately, before its nature was suspected, a cart passed over it and broke off the top of the stone, which was at once knocked into fragments, and either built into foundations or pitched away—at any rate, it cannot be found.

The extreme height of the slab is now 4 feet 8 inches, and breadth 3 feet 2 inches. It is of considerable thickness and weight, and is of the local soft red sandstone. A deep alcove is cut in the upper part, in which is a figure—now headless, the head and the top of the alcove having been destroyed by the cart. The height of the figure is 2 feet 2 inches. It represents a child in upper and under tunic. The under tunic reaches to the little feet, which peep out beneath it, and its tight sleeves come down to the wrists; the upper tunic comes to the knees, and has large sleeves reaching to the elbows. A girdle is round the

waist, and a large scarf or comforter has been wrapped round the child's throat and chest to protect it from the cold. The child probably

died of bronchitis. The costume, if in woollen material, would be at once warm, sensible, and convenient. The left hand is raised to the breast, the right, extended downwards, holds a fir-cone.

Below the figure a panel is cut in the stone, 2 feet 2 inches broad by 1 foot high, and having on each side the well-known dovetail projections.

D I S

V A C I A I N F  
A N S A N I I I

The letters are unusually distinct, though before the stone was washed I had some doubt as to the final ·I I I, as a flaw in the stone made it look like VI (not VI); but after the stone was washed

and placed in the Museum, under strong light, both sun and gas, the I I I came out clear.

I venture to read this—

VACIA INFANS AN[NOBUM] III.

“Vacia, an infant of three years;”



and Professor Clark and Mr. Watkin agree ; as I also gather from your card, does Professor Hübner.

“Vacia” occurs on a slab found at Great Chesters (*Lap. Sep.*, 282), which is expanded as—

D[IIS] M[ANIBUS]  
ÆL[IO] MERCU-  
RIALI CORNICUL[ARIO]  
VACIA SOROR  
FECIT.



You will be glad to hear that the Roman bagpiper has at last made his appearance in the Museum. I had him brought from Stanwix in



October last; but, owing to his weight—over half a ton—we dare not take him up the stairs and over the floor. However, a few days ago, we opened a back entry, and the Corporation workmen hauled the piper up with tackle to a safe place, with a cross wall under him. He is much disfigured with tar from the water butt, which he latterly supported.—I remain, yours truly,

RICH. S. FERGUSON.

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6.—ON THE DISCOVERY OF FIVE ROMAN MILESTONES.

BY DR. BRUCE, VICE-PRESIDENT.

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[Read on the 29th July, 1885.]

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AT one of our recent meetings I ventured to remark that our Society was more fortunate than most of those in the South of England, for whereas they were very rarely able to boast of a new inscription of the Roman era, we had a fresh one to discuss nearly every month. In quick succession we have had laid before us, in papers by Mr. Clayton, Mr. R. S. Ferguson, and myself:—An account of two milestones found at Cawfields; two very important altars, found at Housesteads, dedicated to Mars Thingsus and two German divinities by Germans serving in the Roman army in a Dutch Cohort; an altar found at Chesters, dedicated to Fortuna Conservatrix; a funereal stone found at South Shields, and another discovered at Carlisle. To-night I have the happiness to describe, under the auspices of our senior Vice-President, on whose estate they have been found, no less than five milestones, all of them having inscriptions. It may be well first of all to describe the place in which they were found. The farm of Crindley Dykes lies to the south of the Housesteads farm, and of the public road extending from Newcastle to Carlisle called the Military Road in consequence of its having been formed for military purposes after the rebellion of 1745. Passing over the crown of the hill, which is here a striking object in the landscape, it extends down its southern slope towards the river South Tyne. But there is another and a more ancient road which traverses the Crindley Dykes farm from east to west, and which has been used from time immemorial as a township highway. It was known in the Middle Ages as the Stanegate, or the Stone Road, being so called in contradistinction to the unpaved roads which

usually prevailed in earlier times. This road is in reality a Roman one. As such it is laid down in the *Survey of the Roman Wall* by Mr. MacLauchlan—a survey most accurately executed, and for which we are indebted to the sound judgment and generous spirit of Algernon, the fourth Duke of Northumberland. In this survey the road is laid down as proceeding from Walwick Grange, a hamlet adjacent to the station of CILURNUM, passing Fourstones, Newbrough, and Chesterholm (the Roman VINDOLANA), and coming to Carvoran (the Roman MAGNA). Here it meets the Maiden Way, the great Roman road on which the traffic between the south and the north was carried on, and then proceeds westward to Birdoswald (the Roman AMBOGLANNA). Mr. MacLauchlan professes only to trace the Stanegate from Walwick Grange to Birdoswald, but he indicates the possibility of its extension to CILURNUM. In order to test this matter, a cutting was made by Mr. Clayton two or three years ago, on the presumed line of its course between the southern gateway of CILURNUM and Walwick Grange, when a nearly perfect Roman road was discovered about two feet beneath the surface. It was twenty-seven feet in width, and had kerb-stones on each side of it. It may also be stated that traces of this road have been found westward of Birdoswald, and are laid down on Mr. MacLauchlan's survey, thus leading to the opinion that it extended from Birdoswald in the direction of Carlisle.

The five milestones that I am now to describe, have been found on the north side of the Stanegate, on the Crindle Dykes farm. The stones were all found in near contiguity with each other. In the course of the excavations which were made, the original Roman road was exposed at about two feet below the existing highway, with its accustomed kerb-stones. These milliaries were found exactly one Roman mile to the east of one which is still standing on the Stanegate, in the immediate vicinity of VINDOLANA, on the spot where, doubtless, Roman hands placed it, sixteen or seventeen centuries ago. In consequence of its long exposure to the elements, the inscription which it once bore is now nearly obliterated; some strokes which may be portions of letters can be discerned, but nothing can be made of them. Horsley seems to have read the inscription. He says, "The military way that passes directly from Walwick Chesters to Carvoran is here [Chesterholm] very visible, and close by the side of it stands a piece of a large rude pillar with a remarkable inscription upon it in

large letters, but very coarse, BONO REIPUBLICAE NATO. No doubt this was a compliment to the reigning emperor."\* A generation or so ago another stone was standing a Roman mile to the west of this one, but it was split in two by the occupant of the farm and the severed parts made use of as gate-posts. The fragments of this stone at present lie by the side of the road.

Now it was at the distance of a Roman mile from the milestone which is still standing, that the five milestones I am now to describe were found. The circumstance of this part of the farm having been subjected to the modern process of tile draining, was the cause of their being brought to light. The stones have all been carefully photographed by our skilled associate, Mr. Gibson, and copies of his work are, by Mr. Clayton's desire, laid upon our table. From the photographs it will be observed that the stones are very rudely dressed, and that the task of deciphering the inscriptions is not an easy one. I shall not be at all surprised if some of my present readings should eventually be found to need revision.

The earliest of the stones belongs to the time of Severus Alexander. It is a nicely rounded pillar, four feet six inches high, and seven inches in diameter. The inscription on it seems to be this:—



IMP CA[ES]  
 SEVER [ALEX]  
 PIO [FEL. AVG. P. M.]  
 COS PP CVR  
 L[E]G AVG. [PR. PR.]  
 MP XIII

Imperatori Caesari  
 Severo [Alexandro]  
 Pio [felici Augusto pontifici maximo]  
 consuli, patri patriae, curante  
 legato Augusti propraetore  
 millia passuum quatuordecim.

"To the Emperor, Caesar, Severus [Alexander, happy, august, chief

\* *Britannia Romana*, p. 228.

priest] Pius, consul, father of his country, (this stone was erected) by order of — Imperial legate (and propraetor). Fourteen miles." I may remark that the *Λ* and the *ν* at the end of the 5th line are ligulate, and have the appearance of two *xs*. The Severus to whom this stone is dedicated, is probably Severus Alexander; the character of the lettering upon it being precisely similar to that on another milestone found at Cawfields, which was brought under the notice of this Society a short time ago,\* and which undoubtedly belongs to this emperor. An important inscription found at Chesters, and bearing the name of Elagabalus † as Augustus, and of Severus Alexander as Caesar, bears the date of A.D. 221. In this inscription Marius Valerianus is represented as being the Imperial Legate at the time.

The next stone seems to bear the name of Maximinus, but which of the Emperors of that name it is difficult to say, though, judging from the coarseness both of the stone and of the lettering, it is probably of the later Emperor, Maximinus Daza, who reigned from A.D. 305 to A.D. 314. The stone is precisely similar in character to another milliary of Maximinus, which was discovered at Corbridge, and is now in the Museum of the Duke of Northumberland, at Alnwick Castle. See *Lapidarium Septentrionale*, No. 643. The newly discovered pillar is five feet two inches high, and has a diameter at top of one foot two inches, and at bottom of one foot eight inches. The inscription is :—

IMP	Imperatori
CAE	Caesari
MAXI	Maxi
MINO	Mino
AVG	Augusto
NOB	Nobilissimo
CAES	Caesari.

"To the Emperor Caesar Maximinus Augustus (and) the most noble Caesar."

\* *Archaeologia Aeliana*, IX. 211. † *Lapidarium Septentrionale*, No. 121.



The stone which comes next in chronological order has not the usual form of a milestone, but is a flat slab measuring two feet four inches in length, by one foot four inches in breadth; the lower end bears marks of recent fracture. Its inscription presents no difficulties; it is—



M AVR	Marcus Aurelius
PROBVS	Probus
P F INVIC	Pius, felix, invictus
AVG	Augustus.

“ Marcus Aurelius Probus Pius, happy, unconquered, Augustus.” Probus reigned from A.D. 276 to 282. He was a most successful warrior and a wise governor. “ History,” says the late Professor Ramsay, in *Smith's Dictionary of Greek and Roman Biography*, “ has unhesitatingly pronounced that the character of Probus stands without a rival in the annals of imperial Rome, combining all the best features of the best princes who adorned the purple.” He was murdered by his soldiers in consequence of his employing them in laborious works of public utility. It is interesting to find in our immediate neighbourhood so distinct a notice of so remarkable a man. No other stone found in Britain bears his name.

IMP  
FL (?)  
VAL  
CONSTANTIN  
P. F  
INV  
AVG  
DIVI

Imperatorii  
Flavio  
Valerio  
Constantino  
pio felici  
invicto  
Augusto  
Divi  
[Augusti filio]



We now come to the period of the Constantines. On a rounded column of very coarse millstone grit, three feet seven inches high and eleven inches in diameter, is the annexed inscription :—“ To the Emperor Flavius Valerius Constantinus Pius, happy, unconquered, Augustus, the son of the deified (Augustus Constantius).” This inscription strongly resembles one which was discovered some years ago on the side of the road leading into the Roman station of Ancaster in the county of Lincoln, which is figured in Mr. C. Roach Smith's

*Collectanea Antiqua*, Vol. V. p. 149, and which forms No. 1170 in the *Corpus Inscriptionum Latinarum*, Vol. VII. The second line of the

inscription has here been to some extent conjecturally restored; a flaw in the stone partially interfering with it. The pillar was found in two pieces, but the parts fit accurately together.

The fifth stone is dedicated to Constantine the Great and to his son Flavius Julius Constatns. The stone is peculiar in its form; for the most part it is cylindrical, but the portion on which the inscription is carved forms a flat moulded tablet.

The height of it is three feet two inches, and the width about one foot two inches. The following is the inscription:—"To the Emperor Flavius Valerius Constantinus Pius Augustus, and to the Caesar Flavius Julius Constatns the son of the Augustus . . . ." The latter part of the fourth line of the inscription is somewhat bleared; some read NOB, instead of the reading I have given. The last line is so obscure as to have as yet resisted all attempts to unravel it.



IMP CAES  
FLAV VAL  
CONSTANTINO  
PIO AVG ET (?)  
CAESARI  
FL IVL  
CONSTANTI  
FIL AVG  
. . E . LLO .

Imperatorii Caesari  
Flavio Valerio  
Constantino  
pio Augusto et  
Caesari  
Flavio Julio  
Constanti  
filio Augusti  
. . . . .

Besides these five stones, which are nearly entire, fragments of two others have been found in the same place. One of these has inscribed on it, of a large size, the well-formed letters IM, forming probably part of the word *Imperator*. The milestone, of which this fragment formed a part, has, it is feared, been destroyed long ago. Another fragment, forming apparently the bottom of a pedestal, has on it the letters L. I. Can these be intended for *Leuga una*, one league. On many French milestones leagues are given instead of miles.



Now it will naturally cause surprise that so many milestones should have been found in one spot. If used for the ordinary purpose of informing a traveller as to his progress on his journey, they would not require renewal at such short intervals as the inscriptions on these seem to indicate.



Besides, they do not, for the most part, give the distance from any place, but simply give the name of an emperor; and this is the case generally with milestones from the fourth century downwards. Mr. W. Thompson Watkin, in a paper which appears in the last volume of our *Transactions*,\* states that it is a common thing, especially on the continent, to find milestones in groups, and that it was the custom to renew these milliary columns in the reigns of successive emperors.

The Romans attached great importance to the construction of roads. It was only by having the means of easy access to the most distant of her possessions that Rome could hold the supremacy of empire which she did for so long a period. The charge of constructing or renewing her roads was committed to her greatest men, and they not only saw that they were constructed and kept in order, but they themselves laid out large sums upon them. Julius Cæsar was at one time *Curator* of the Appian Way, and he laid out great sums of his own money upon it. During the first years of Augustus, Agrippa repaired various roads at his own expense.† The office of *Curator viæ* was always considered a high dignity, and seems eventually to have been generally assumed by the emperors themselves. In the best ages of the republic and of the empire, the inspectors of the ways sought to benefit the state by making and maintaining its roads; in the decline of the empire, they sought to get benefit to themselves out of the roads. When each claimant of the purple had to assert his rights in the face of many rivals, the assuming the charge of the roads throughout the world was one mode of gazetting his pretensions. Hence the milestones seem to have been renewed as regularly as emperor after emperor met the usual fate of such functionaries, assassination, in the latter days of the empire.

In concluding this paper, may I express the hope that ere long I may have the privilege of bringing other milliaries before the notice of this Society, which, as yet, lie under the sod.

\* *Archæologia Aeliana*, X. 130.

† Article *VIAE*, in Smith's *Dictionary of Antiquities*.



VOTIVE ALTAR.

*discovered in Fields Nursery, Tarrin Road, Chrskir.*

*1219.*

*Height 11½ inches. Breadth 7 inches.*





DEA ERICA QM  
BEDA ERICA QV  
VEL LAVS MILI  
COHITVNG  
V S L M

MARTI ET VICTO  
RIAE AVG · GRAE  
TIMILITIN COH  
ITVNG · CVI ·  
PRAEESTITVVS  
AVSPEX · PRAEF  
VD SOL QM

FORTVNAE  
COH · I ·  
NERVANA  
GERMANOR  
∞ · EQ ·



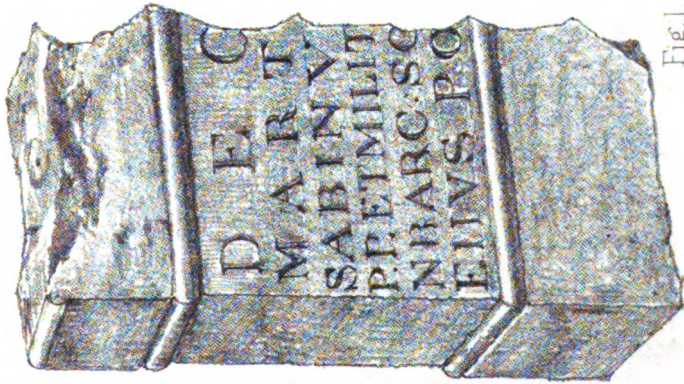


Fig. 1.



Fig. 2.

ROMAN ALTARS FOUND NEAR LANCASTER



with the author's comple

**THE ROMANO-GREEK INSCRIPTIONS IN ENGLAND.**

Reprinted from the *Archaeological Journal*, vol. xlii, page 424.

## THE ROMANO-GREEK INSCRIPTIONS IN ENGLAND.

By Professor E. C. CLARK.<sup>1</sup>

Some months ago I endeavoured to give a rendering of a remarkable Greek inscription, on what is known as "the Brough stone," from Brough-under-Stainmore, now in the Fitzwilliam museum at Cambridge. In the course of my investigations I had to consider the other Greek inscriptions found in England. They are few in number, and I was struck by some common features which I thought I could discern in them, besides their common language. This is the subject which I have briefly treated in the following paper, asking myself the questions: when and by whom were these inscriptions made, why in Greek, and in what sort of Greek? I will proceed at once to enumerate the five or six Greek inscriptions which appear in the 7th volume of the Prussian *Corpus Inscriptionum*, edited by Professor Hübner. I have added, in each instance, what indications of the nationality of the settlers I can gather from the local names of the *auxiliary* forces stationed in the place. The *legionary* soldiers, though of course more important in their time, do not give us this kind of information, except in one or two instances.

In Chester (*Deva*), where we can trace cohorts of *Aquitani* and *Frisiavones*, was found in 1856, an altar bearing, in neat or elegant letters,<sup>2</sup> an inscription of which this is the legible part:—

HPCIN  
EPMENECIN  
EPMOΓENHC  
IATPOCBΩMON  
TONΔ ANEΘHKA

<sup>1</sup> Read at the Derby meeting of the Institute, July 31st, 1885.

<sup>2</sup> Hübner, p. 48.

The lacuna is supplied by Hübner [θεοῖς σωτ] ηρισιν [ὑπ] ερμενεσιν.

A slightly different emendation may perhaps be suggested. The last three lines of the inscription form a hexameter. If we can believe the reading intended by the composer, in the previous word, to have been the Homeric ὑπερμενέεσσιν, we may infer the loss of an inscribed line above the fragmentary H P C I N which would give us another hexameter. I cannot however advance this theory with any confidence, as I have been unable to procure a fac-simile of the inscription.<sup>1</sup>

Hübner notes a suggestion that the dedicator of this altar may have been the Hermogenes whom Dion Cassius mentions in his last chapter on that emperor's life as Hadrian's physician. Hadrian's partiality to the profession is otherwise on record: witness the epigram on Marcellus, of Side in Pamphylia, for whose works, or library, a special repository was erected by this prince, or his successor, at Rome.<sup>2</sup> Hübner, however, drily adds that there were a good many doctors called Hermogenes. The form of the letters in the inscription he admits to suit the time of Hadrian.

In the Museum at York (*Eburacum*) are two tablets of bronze, found in the excavation for the railway station, about 1840. On each is a Greek inscription, in punctured letters:—

(I.)  
 Θ Ε Ο Ι Ο Ι Ο  
 Τ Ο Ι Ο Τ Ο Υ Η Γ Ε  
 Μ Ο Ν Ι Κ Ο Υ Π Ρ Α Ι  
 Τ Ω Ρ Ι Ο Υ Ο Κ Ρ Ι Β ·  
 Δ Η Μ Η Τ Ρ Ι Ο Ο

(II.)  
 Ω Κ Ε Α Ν Ω  
 Κ Α Ι Τ Η Θ Υ Ι  
 Δ Η Μ Η Τ Ρ Ι Ο<sup>3</sup>

The ninth or Spanish legion was quartered at York, and this is the only locally named force of which I have

<sup>1</sup> See final note.

<sup>2</sup> Anthologia Graeca, 7. 158

<sup>3</sup> See final note. These inscriptions are not taken from Hübner, (p. 62), but

from the latest edition of the handbook to the museum, with which Canon Ruine kindly furnished me.



evidence there. A Greek was obviously the author of the two inscriptions, which speak for themselves. The one is to the household gods of the governor's residence. This fact I take to indicate that Demetrius was a dependent of the governor,<sup>1</sup> though it does not throw much light on the occasion of dedication. The other inscription shews, I think, that Demetrius was a person of some culture, perhaps of some consequence, and that he wished to indicate his arrival in the island. Oceanus and Tethys were rather creatures of literary fancy than objects of real worship, even in the times of Domitian. Whether Demetrius was a *scribonius* or a *scriba* does not appear. I should prefer the latter suggestion, which, as well as the probable date, is Mr. C. W. King's.

All the other Greek inscriptions come from the Roman wall or near it. At Ellenborough (*Uxellodunum*), near Maryport, south west of the wall, was found a stone tablet, now at Netherhall, bearing the dedication, to Æsculapius,

ΑΚΚΛΗΠΙΩ  
Α·ΕΓΝΑΤΙΟC  
ΠΑCΤΟΡ ΕΘΗΚΕΝ

On a squeeze of this inscription (exhibited) I think a sort of stop is perceptible after the first letter of the second line. The whole is obviously a hexameter, the final s of Egnatius being, as is often the case in provincial and late Latinity, not sounded, and the Α before this word representing a spondee. A succession of antiquaries has "restored" this Α as the *praenomen* Aulus, which restoration is accepted by Hübner. This old *praenomen* occurs once elsewhere in British inscriptions. I doubt it here, and am almost inclined, in spite of the mixture of languages, to suggest an abbreviation for ARAM. AR for ARAM has been found, at Lincoln last year.<sup>2</sup> The cognomen, if it be one, *Pastor*, does not occur elsewhere in Hübner's book. The local auxiliaries at Ellenborough were Baetasii (a German race), Dalmatians and Spaniards.

Making my way north-east to the Roman wall, by the

<sup>1</sup> For this general sense of ἡγεμών see Matthew xxvii, 2; Luke iii, 2, and Alford's note on the latter. πατρώπιη is exactly

our Residence.

<sup>2</sup> *Archaeological Journal*, vol. xli, p. 217, and p. 150 of this volume.

route through the head of the Lake country, I must mention, as connecting links, one or two Latin inscriptions.

At *Old Carlisle* (Roman name uncertain) I find an Egnatius Verecundus erecting a votive tablet for the welfare of the emperor Septimus Severus, who spent the failing years of his life (208-211 A.D.) in Britain.<sup>1</sup> At the same station was also found an interesting Latin inscription of the time of Gordian (A.D. 242) now in the library of Trinity College, Cambridge. I cannot be sure about the local auxiliaries here.

I now proceed eastward to where the great north road, the Watling street, crosses the wall. On Watling street, north of the wall, I find a Greek inscription,<sup>2</sup> of which the letters ΘΕΟΙΣ are all that can be read with certainty, on a small altar at High Rochester (*Bremenium*). From other inscriptions we learn that a cohort of *Vardulli* was stationed here, in the times of the emperor whom we call Elagabalus (218-222 A.D.), and Gordian (238-243 A.D.). An altar was raised *Deo invicto soli* for the welfare of Elagabalus, under his proper name of M. Aurelius Antoninus Pius, by a tribune of these *Vardulli*; and another, to the genius of their standards, by an Egnatius Lucilianus, legate of Gordian.

A votive tablet from Lanchester, on Watling street, south of the wall, is preserved in the library of the palace at Durham. The identification of Lanchester with its true Roman original is not certain. The inscription is bilingual—Greek and Latin—and appears, by a probable restoration, to be a dedication to Æsculapius. The dedicator is T. Flavus Titianus, tribune, as we learn from another inscription, of a cohort of *Vardulli*.<sup>3</sup> There is nothing else remarkable about the inscription and I have not got a facsimile of it. It may be observed, however, that at this station a bath and basilica were erected for the emperor Gordian by the same Egnatius Lucilianus just mentioned. Finally, at Corbridge (*Corstopitum*), on Watling street, south of the wall, I find, besides the altars next noticed, a monument erected by another Egnatius, surnamed (*sic*) *Dyonisius*, together with his coheir *Surius*, to the memory of a Roman soldier their testator.<sup>4</sup> The

<sup>1</sup> Hübner. p. 82, No. 382.

<sup>2</sup> *Ibid.*, p. 178.

<sup>3</sup> *Ibid.*, pp. 93, 94, Nos. 431, 440.

<sup>4</sup> *Ibid.*, p. 98, No. 477.

inscription is in Latin, but the names of the two coheirs are Greek and Oriental, with a mis-spelling which may perhaps indicate that Latin was not the language of the author or inscriber.

I have put together these two or three last inscriptions, because they possibly shew a thread of connection in the family of the Egnatii or the corps of the Vardulli. Of the former I shall speak presently. The latter are believed, on the authority of Ptolemy and Strabo, to have come from Celtiberia, in the north-east of Spain.

At Corbridge were found two most interesting altars dedicated, in beautiful Greek inscriptions, to *Astarte* by one *Pulcher*, and to the *Tyrian Hercules* by a high-priestess *Diodora*.<sup>1</sup>

(I.)

Α C T A Π Θ Ο  
Β Ω Μ Ο Ν Μ  
Ε C O Π Α C  
Π Ο Υ Λ Χ Ε Ρ Μ  
Α Ν Ε Θ Η Κ Ε

(II.)

Η Ρ Α Κ Α Ε Ι  
Τ Υ Π Ι Ω  
Δ Ι Ο Δ Ω Ρ Α  
Α Ρ Χ Ι Ε Ρ Ε Ι Α

These inscriptions are alike in caligraphy.

Not much light is thrown on them by the names of the dedicators, which do not occur again in our British inscriptions. Pulcher is the well-known cognomen of a family of the patrician Claudii, some of whose members we learn from coins to have held office under the earlier emperors. But I find no Roman Pulcher in our island. Diodora is obviously Greek.

These are the only Greek records in Hübner's British Inscriptions upon which we can rely. Beside potters' marks, the sole succession of words amounting to an inscription is a fragment said to have been found in London, now lost, probably a modern importation from Italy, and possibly not genuine to begin with.<sup>2</sup>

<sup>1</sup> Hübner, p. 97.<sup>2</sup> Ibid., p. 21.

Since the publication of Hübner's *Inscriptiones Britanniae* two important records have been discovered, bearing on the connexion of Roman settlers with the east. One is the grave-stone of *Regina* at South Shields, with its bilingual inscription in Latin and Aramaic. The other is the Brough stone. The former scarcely touches my present subject, except as shewing the settlement of a native of Palmyra, at the east end of the Roman wall. The second bears the most important Greek inscription in this country. It is an epitaph written in Greek hexameters, on a youth of 16, named *Hermes*, from Commagene, the northern part of Syria. I cannot take up your time at present with the difficulties of interpretation in this inscription, which are considerable. My own view as to that matter is fully stated in the Cambridge University Reporter for March 3 of this year, and in the transactions of the Cumberland and Westmorland Antiquarian Society, pp 205-219, and briefly epitomized by Mr. Watkin in his paper on Roman inscriptions recently found in Britain. (See above, pp. 146-7). You will there find the original reading of the stone, so far as it has been made out, a reading with the *lacunæ* supplied and the errors corrected according to my view, and an English metrical version. The points which bear on my present enquiry are, not so much the exact interpretation of the inscription, as its general character, style and form.

Reverting, then, to the questions with which we began, I ask myself, when and by whom were these Greek inscriptions made, and why in Greek? These three questions go together—the other, in what sort of Greek, is a rather different matter.

The *when* I have to some extent answered by anticipation, in calling the inscriptions *Romano-Greek*. I have no hesitation in dating them all during the Roman occupation, not later, that is, than the beginning of the 5th century A.D.

All are from known Roman stations; the York and Lanchester inscriptions are connected with Roman officers; and the documents generally denote a degree of settled life and tranquillity which can scarcely have existed for a long time after the departure of the Romans. On the last ground, too, I should be disposed to put these inscriptions certainly not earlier than the construction of

the wall by Hadrian (about 121 A.D.); probably not earlier than the time of Septimus Severus, who more securely established the peace of the North at the beginning of the third century. You will have observed that they all come from the northern part of England.

The only approximation to a more exact date at which I can arrive is on the supposition of some connexion between the Egnatius of the Ellenborough inscription, and the Egnatius of the times of Severus, or of "Elagabalus" and Gordian, more probably the latter. This would place the Ellenborough inscription about the middle of the third century, A.D.

Upon the question *by whom* were these inscriptions made, certain scattered facts about this family of Egnatii have some bearing—at least as to one possible source. I will give the upshot, not to weary you with detail.<sup>1</sup>

There is some reason to connect the origin of these Egnatii with Spain, the country of the *Vardulli*, whom they and the Greek inscriptions appear in two or three cases curiously to accompany. There is also reason to connect the subsequent fortunes of one Egnatius, at least, with Tarsus in Cilicia and the learning of Tarsus Greek or Oriental or both. There is nothing special to be made out of the *Vardulli* themselves, as bearing directly on the Greek inscriptions. I have given the local names of the auxiliaries when I could find any in proximity to the Greek inscriptions. But they afford us little or no clue. The soldiers of the cohorts were mostly occidentals, coming, with the exception of the *Iamii*, whom I shall mention directly, almost exclusively from Europe. There is nothing in the nationality of Spaniards, or Germans, or Gauls, which would lead one to expect any special leaning to Greek literature or Oriental worship. I think then

<sup>1</sup> Catullus (37. 19) speaks of an Egnatius, a complaisant Roman busybody, as coming from Celtiberia, which was the home of the *Vardulli*. A descendant or connexion of this man may have been the Egnatius who adopted the Stoic philosophy at Tarsus in Cilicia, and obtained an infamous notoriety at Rome under Nero in 66 A.D. He was the betrayer of his friend Barea Soranus, and the informer against Soranus' daughter,

whom he had himself instructed in the magic art for which she was condemned (Juvenal, iii. 116-119, and Schol. on vi. 552). This Egnatius was rewarded by Nero with riches and honour, but afterwards condemned and exiled (Tacitus Ann. 16. 32; Hist. 4. 10, 40. Dion Cassius, 62. 26). Was his place of exile Britain, and were the Egnatii whom we find in office under Severus and Gordian his descendants?

that, if there is any common element in the three or four inscriptions to which I am now referring, it is the influence of the Egnatii, of the times of Elagabalus and Gordian, or that of their friends and dependents. I take T. Flavius Titianus, of the bilingual inscription to Æsculapius at Lanchester, to have been connected with Egnatius Lucilianus, possibly availing himself of the same medical services, and no doubt using Egnatius' baths. I take *Pastor*, of the Greek inscription to be Æsculapius at Ellenborough, *Dyonisius* and his co-heir *Surius* of the Latin monumental tablet at Corbridge, to be Oriental Greek freedmen of the same family. *Pastor* is not a *cognomen* likely to belong to an imperial Roman family; *Dionysius* and *Surius* speak for themselves.

To a similar source I am inclined to attribute other inscriptions, besides those connected with the Egnatii, viz. to Greek dependents upon Roman patrons. In this class I should place Hermogenes of Chester and Demetrius of York.

Most of the cases hitherto treated are evidently votive offerings by, or prompted by, medical men. I do not quite take the cynical view that they were mere advertisements. I rather think that a real gratitude may have been felt, to some power of healing, by the doctor who had brought his dangerous patient safe through, or by the patient who had come safe out the hands of his doctor. So much then for Asclepius, and his votaries, who were undoubtedly Greeks, and apparently often Oriental Greeks.

Another class of deities is connected with two of our Greek inscriptions (and with many Latin ones), of a more definitely oriental character. I mean the Sun, *Mithras*; the Moon, *Astarte*, or *Dea Syria*; and the mysterious *Hercules* of *Tyre*. The introduction of such worship into the far provinces of the West, from Syria, is sometimes connected with the accession of Elagabalus to power in 218 A.D. But it possibly preceded, as it certainly survived, the priest of the Sun; and, as it has, except perhaps in the one case of the *Hamii*, nothing to do with the nationality of the auxiliaries, I am disposed to attribute it to a general demand, and a consequent supply. The demand was, a craving which the Roman settlers

seem to have felt for some more spiritual or mystical religion than the old effete worship; the supply was due to the influx of dependents and traders from the East. These adventurers, whether Greek Asiatics, or Asiatic Greeks, brought over the religious ideas of Syria and Cilicia, which were sometimes translated into uncouth Latin, and sometimes remained in their Greek form. *Pulcher* may have been a Roman patron, but I should rather incline to consider both him and his highly titled colleague, the chief-priestess *Diodora*, as foreign setters forth of strange gods.

To the Greek *trader*, pure and simple, belongs, I think, the touching epitaph of Brough, in memory of son or friend. In writing on this inscription, I endeavoured, I hope with some success, to shew the presence of a corps of *Hamii* near Brough, who have, with some probability, been referred to *Hamath* on the Orontes, and whose proximity might give a special reason for the occurrence of a Syrian at Brough. I referred also to the curious leaden seals found at the same place (Brough) some years ago, as another connecting link with the East. I have vainly endeavoured to get possession of one of these seals, and can only shew you Mr. Roach Smith's carefully engraved sheet of some of them.<sup>1</sup> I adhere to the opinion which I have previously expressed, that these were the fastenings or seals of traders' bales. They bear, in general, on the one side, a sort of address to the legion or cohort for which they were intended; on the other side, less intelligible inscriptions and emblems, which I think may have been the trader's private mark. Some of these last are what we should generally call Oriental in their character; though I am not good enough scholar in Oriental languages to speak very definitely; some few are Greek.

The question, by whom were these inscriptions made, and why in Greek, I have tried to answer: the question, in what kind of Greek, is not perhaps quite intelligible, nor can I give it a very satisfactory reply. Grammatically all the inscriptions are well enough—certainly no laxer than the later epigrams in the Greek Anthology. They are, I think, by people writing their own language and fairly versed in its literature. The author, for instance,

<sup>1</sup> *Collectanea Antiqua*, vol. iii. Pl. xxxii.

of the Brough epitaph was certainly acquainted with Homer and the tragedians. In type, this last-named inscription and that by Egnatius Pastor resemble one another and differ from the rest, the difference being most marked in the Brough stone. You know, of course, that this inscription presented at first so much difficulty as to be taken and read for Runic. I think you will see the reason if you look at the autotype. While the letters of most of the other inscriptions are bold and round, these are cramped and elongated almost beyond recognition. I have heard it suggested that the peculiarities of these inscriptions may be due to local stone cutters. This I cannot believe. Local stone cutters might account for blunders—for omissions and transpositions—but their *forms* would almost inevitably approximate to the normal *Roman* type. So, the British coins, although derived originally from old Greek models, when they begin to bear letters, bear Roman ones. I have been driven, then, to look in other quarters for the solution of this curious question. I have tried the coins of the time of Elagabalus and thereabouts, from Tarsus and Syria, as well as from other Roman provinces, but not with much success. Some of the letters, it is true, approximate to the peculiar forms on the Brough stone. Some of the ligatures or abbreviated representations of one or two letters together, which we find elsewhere in inscriptions and coins, appear both in the Corbridge and in the Brough inscriptions. But in both we have ligatures which cannot be thus accounted for, which would be perfectly gratuitous in working at first hand on a hard surface—and in the latter case (Brough) we have the unmistakable resemblance to a cramped *handwriting*. I have therefore ultimately come round to a very ingenious suggestion of Dr. Taylor, that the peculiarity of such inscriptions as these may be due to their being copied somewhat servilely from *manuscript*, as would not be improbable if a language foreign to the stone-cutter had to be inscribed. This theory accounts, to my mind, for the occurrence of junctions or ligatures which would naturally be made in writing with a reed upon papyrus, as well as for the difference in type between the Corbridge, Ellenborough and Brough inscriptions.

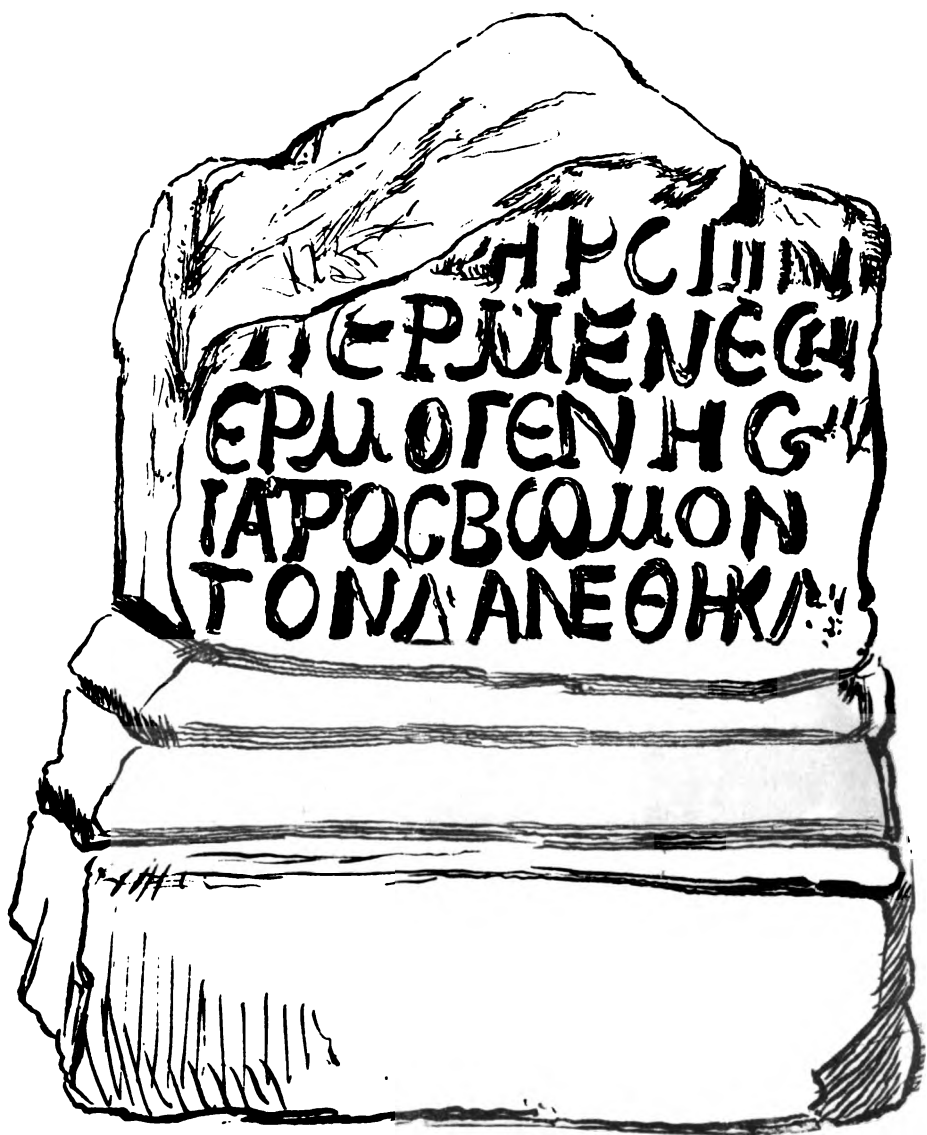


The Corbridge lettering appears to me to be copied from a MS. of what we call the *uncial* type, though we have no uncial MS. actually in existence so old as this must have been. The Brough, and possibly the Ellenborough, inscription has had for its model an early Greek *cursive* handwriting, the existence of which we learn from papyri discovered in Egypt. It is in a fourth or fifth century papyrus from Thebes<sup>1</sup> that I have found the nearest approach to the peculiarities of the Brough stone. Egypt is the source of our knowledge on the subject, because in Egypt alone has this early cursive hand been preserved. But the copy for the Brough inscription was probably a *Syrian* Greek MS. furnished, by the mourner for the Syrian boy, to his British or Roman stonecutter. •

#### FINAL NOTE.

Since writing the above paper, I have inspected the Chester inscription and decided that there *is* room on the altar for Hübner's suggested additions, but *not* for my own. In printing the inscriptions generally, I have been unable to give exact fac-similes, particularly in the case of the ligatures and of certain leaf stops on the Corbridge altars, which also occur on the Brough stone. The very peculiar types of the last named monument can only be represented by photography.

<sup>1</sup> Palaeographical Society, Series i. pl. 38.



ΑΡΧΙΜ  
ΠΕΡΜΕΝΕΩ  
ΕΡΜΟΓΕΝΗΓ  
ΓΑΡΟΣΒΩΜΟΝ  
ΤΟΝΔΑΝΕΘΗ

ON A FUNERAL STONE  
INSCRIBED WITH GREEK HEXAMETERS,

DISCOVERED AT  
BROUGH-UNDER-STANEMORE, WESTMORELAND,  
IN RESTORING THE CHURCH, A.D. 1879.

BY THE REV. PREBENDARY SCARTH, V.P., M.A., F.S.A.

(Read 2 December 1885.)

No inscription has excited more interest among scholars in this country, or received more careful examination, than the stone found at Brough, the ancient Roman station of *Vertera*, in Westmoreland. It forms the seventh Greek inscription recorded to have been discovered in this island. The six preceding inscribed stones are,—the altars found at Lanchester, co. Durham, and at Maryport, Westmoreland, inscribed to ΑΣΚΛΗΠΙΟΣ, the Roman *Æsculapius*.<sup>1</sup> The two found at Corchester, in Northumberland; the one an altar to ΑΣΤΑΡΤΗΣ,<sup>2</sup> *As-tarte* or *Luna*; the other to ΗΡΑΚΛΗΣ, *Hercules*,<sup>3</sup> now in the British Museum. The two metal tablets found at York; one inscribed ΘΕΟΙΣ ΤΟΥ ΗΓΕΜΟΝΙΚΟΥ ΠΡΑΙΤΟΡΙΟΥ; the other, ΩΚΕΑΝΩΙ ΚΑΙ ΘΘΥΙ. And the altar found at Chester, inscribed [Θεοῖς σωτ]ήρω ὑπερμενέσω.<sup>4</sup>

The Brough inscription is monumental. An impression or a cast was sent at first into Germany and Denmark, where it was thought to be *Runic*, and a reading propounded; but on a careful examination, in England, by Prof. Sayce, he perceived that the letters were Greek. Accordingly, in a communication addressed to *The Academy* (14 June 1884, No. 632), he gave a reading of the

<sup>1</sup> See Hübner, *C. I. L.*, vol. vii, p. 85; also *Lapid. Septentrionale*, No. 878.

<sup>2</sup> See *Lapid. Sept.*, No. 637.

<sup>3</sup> See Hübner, *C. I. L.*, vol. vii, p. 97; also *Lapid. Sept.*, No. 636.

<sup>4</sup> See Hübner, *C. I. L.*, vol. vii, p. 48.

twelve lines of which the inscription on the stone consists, with a conjectural rendering into English. The Rev. G. F. Browne had written out the first two lines as Greek, in August 1883, after seeing the engraving of the inscription as Runic.

Further and more minute examination discovered that the stone contained five hexameter lines, each of which was marked by a stop (∞) at the end. This was pointed out by Professor Ridgeway in a letter addressed to *The Academy* (June 21st, 1884, No. 633), and his opinion was confirmed by that of other scholars. Many opinions were elicited respecting the reading, and Professor Ridgeway having made a journey to Brough, examined the stone, and obtained impressions. This further facilitated the work of interpretation.<sup>1</sup>

An explanation of the inscription, by Mr. Arthur J. Evans of the Ashmolean Museum, Oxford, appeared in *The Academy* (Aug. 30, 1884).

Happily, with the concurrence of the Vicar and churchwardens of Brough, the stone has been placed in the Fitzwilliam Museum at Cambridge, where it is accessible to epigraphists and scholars from all parts. A plate from a photograph, and a description of it, appeared in *The Athenæum* of Nov. 22, 1884 (No. 2978).<sup>2</sup> The length of the stone is 23 ins., and the width 12½. The inscribed portion has a border round it; the sides having branches with leaves resembling palms; the top an oblong, divided into two portions or panels, with lines forming crosses. The lettering of the stone, put into Greek as now written,<sup>3</sup> is :—

ΕΚΚΑΙΔΕΧΕΤΗ ΤΙΣ  
 ΙΔΩΝ ΤΥΜΒΩ ΣΚΕΦΘΕΝΤ  
 ΤΠΟ ΜΟΙΡΗΣ ∞ ΕΡΜΗ<sup>4</sup>  
 ΚΟΜΜΑΓΗΝΟΝ ΕΠΟΣ  
 ΦΡΑΣΑΤΩ ΤΟΔ ΟΔΕΙΤΗΣ ∞  
 ΧΑΙΡΕ ΣΤ ΠΑΙ ΠΑΡ ΕΜΟΤ  
 ΚΗΝΠΕΡ ΘΗΗΤΟΝ ΒΙΟ<sup>4</sup>

<sup>1</sup> See his letter to *The Academy*, 9 July 1884.

<sup>2</sup> An autotype can, I understand, only be obtained by applying to the Rev. G. F. Browne, St. Catharine's College, Cambridge.

<sup>3</sup> See *Cambridge University Reporter*, March 3, 1885.

<sup>4</sup> Supply N, as read by Prof. Clark and others.

ΕΡΠΗΣ ∞ ΩΚΥΤΑΤ ΕΠΙ  
 ΤΗΣ ΓΑΡ ΜΕΡΟΠΩΝ ΕΠΙ  
 ΚΙΜΜΕΡΙΩΝ ΓΗ<sup>1</sup> ∞ ΚΟΤ ΨΕΤ  
 ΣΕΙ ΑΓΑΘΟΣ ΓΑΡ Ο ΠΑΙΣ ΕΡΜΗΣ<sup>2</sup>  
 \* \* \* \*

The translation of which is literally, or nearly so, as rendered by Professor Clark :

“Hermes of Commagene here,—  
 Young Hermes, in his sixteenth year,—  
 Entombed by fate before his day  
 Beholding, let the traveller say :—  
 ‘Fair youth, my greeting to thy shrine ;  
 Though but a mortal course be thine,  
 Since all too soon thou wing’st thy flight  
 From realms of speech to realms of night,  
 Yet no misnomer art thou shown,  
 Who with thy namesake god art flown.’”

The first point to be noted is that the Greek word beginning the first line (ΕΚΚΑΙΔΕΧΕΘΗ) must be read ΕΚΔΕΧΕΘΗ, or the line would be a syllable too long. There is authority for this; and otherwise the line would not scan.<sup>3</sup> The next is the word *σκεφθέντ*, which must be rendered *covered* or *hidden*, from *σκέπω*. The words *χαίρε παῖ παρ’ ἐμοῦ* must be regarded as a *greeting* to young *Hermes* from his friend, or a traveller. The words *κῆντερ θνητὸν βλο(ν) ἐρηῆς* are more difficult of explanation.

One writer supposes that *Hermes* had been lost or made captive; but it may relate to his past condition contrasted with that of the god *Hermes*, after whom he was named. Authority for this is given by Professor Clark.<sup>4</sup> The (ν) is omitted in the word *βλον*, written *βλο*; as also in *γῆν*, which is written *γῆ*.

The question arises, who are the *Κιμμέριοι*? It has been conjectured that the *Caledonii* are so termed, and that *Hermes* may have been taken captive or perished in the campaign of *Severus* against the *Caledonians*; but *Homer* places their abode at the entrance to *Hades*, and the flitting of the shade of *Hermes* to their abode is contrasted

<sup>1</sup> Supply N, as read by Prof. Clark and others.

<sup>2</sup> Here a verb must be supplied, which is apparently effaced. Prof. Clark would read ΑΚΟΛΟΥΘΕΙ.

<sup>3</sup> See Kaibel, No. 718.

<sup>4</sup> *Cambridge University Reporter*, 3 March 1855, p. 496.

with the condition of the god Hermes, whose name the youth had borne.

The last line is defaced. In the last line but one some of the lettering is left to conjecture; but the damaged letters near the beginning of the line seem to make the word ΑΓΑΘΟΣ. This reading was announced by Mr. Browne at a meeting of the Cambridge Antiquarian Society, 23 Feb. 1885, and independently at Berlin two or three months later.

The peculiar form of many of the letters has led to conjectures regarding the date of the inscription. The stone is inscribed in uncial Greek characters. Uncial Greek writing, according to Canon Taylor, has hitherto been found exclusively in *codices*, other Greek inscriptions being written in capitals, the forms of which differed from those of the uncial letters. "Thus this inscription is of peculiar interest, being the only lapidary record in uncial characters hitherto discovered, and supplying, in the case of several letters, transitional forms which had hitherto been sought in vain."<sup>1</sup>

With respect to the *date* and the *place* where the inscription was discovered, it was most probably erected after the expedition of Severus into Scotland, *i.e.*, some time after A.D. 209. At Brough-under-Stanemore were found the leaden *signacula* recorded in the *Archæological Journal*, and exhibited at one of the meetings<sup>2</sup> of the Institute. These had come into the possession of Miss Hill, who resided at Castle Bank, near Appleby, and were shown by her to the writer of this account, who made drawings of them, and sent them to Mr. Albert Way, who at once discovered their interest. At his request they were exhibited to the Archæological Institute, and a record preserved, which has led to further discoveries of a similar kind. These *signacula* have letters or marks impressed on them, and one has the words ALA SAB (*ala Sabiniana*), a Syrian body of cavalry. Two altars have been discovered at Magna (Carvoran), on the line of the Roman Wall; one dedicated by a cohort of Hamii, and the others by an *ala* with the epithet *Sabiniana*. These

<sup>1</sup> See *Cambridge University Reporter*, March 3rd, 1885, p. 497.

<sup>2</sup> Vol. xx, p. 181; also *Collectanea Antiqua*, vol. vii, pp. 32, 197, and vol. vi.

were Syrian soldiers, the name *Hamii* being from the Latinised form of the town or province whence the cohort had been enrolled,—*Hamath* on the Orontes, also called Epiphaneia.

Commagene, the country whence the youth commemorated on the inscribed stone came, was a district of Syria, and formed part of the Greek kingdom of Syria until it became incorporated in the Roman empire in the time of Vespasian. It is not improbable that in this Emperor's time the Syrian cohort was enrolled, and sent into Britain at a later period. The mention of Commagene, and the fact of a youth of that nation having died in Britain while attached to one of the bodies of Roman soldiers quartered in this island, is a very curious and interesting instance of the distant parts of the world being brought together under the Roman rule. The inscription being composed in Greek hexameters, and the style being Homeric Greek, is a still more interesting instance of the cultivation of that language, and the use of it among the educated classes.

The other Greek inscribed altars also run in hexameter lines, as, for instance, those found at Corchester,—

ΑΣΤΑΡΤΗΣ<sup>1</sup> ΒΩΜΟΝ Μ'ΕΣΟΡΑΣ ΠΟΤΑΧΕΡ Μ'ΑΝΕ-  
ΘΗΚΕΝ;

and

ΗΡΑΚΛΕΙ ΤΥΡΙΩ ΔΙΟΔΩΡΑ ΑΡΧΙΕΡΕΙΑ;

and that found at Chester. In this northern and inclement clime were to be found, among the Roman armies, cultivated men who had brought with them the language and literature of Eastern civilisation.

The stone itself is a very hard sandy grit, and has been cut with some difficulty, and the letters are not always easy to trace. The lower part of the last line has been injured, and the reading of one word must of necessity be conjectural. The stone has been placed in the masonry of the tomb probably on the front face. The *palm-tree* was sacred to *Hermes*, which accounts for the ornamentation on the sides of the stone; also the number *four*, which accounts for the devices at the top of the stone, composed of *four lines*. Each panel, composed of

<sup>1</sup> Astarte was a Syrian goddess.

four lines, has four cross-lines within it. Also the whole panel is contained within four lines. For an account of the god *Hermes* and his attributes, see Smith's *Classical Dictionary of Mythology*, etc.

Some words used in the epigraph are probably allusive to *Hermes*. Thus, ΟΔΕΙΘΗΣ,—*Hermes* being the god of travellers; ΩΚΥΤΑΤ' ΕΠΙΘΗΣ, allusive to *swiftness*, an attribute of *Hermes*; ΜΕΡΟΠΙΩΝ, articulate speaking,—to eloquence, another attribute; ΚΙΜΜΕΡΙΩΝ, the land of the shades,—*Hermes* conducting souls thither; ΨΕΤΣΕΙ, allusive to the ability of *Hermes* in *deceit*.

After careful examination I think that there is no doubt of the correct reading of the stone. The following epitaph inscribed upon a marble now in the Fitzwilliam Museum, Cambridge (No. 27 in the Sculpture Room),<sup>1</sup> but apparently of a date considerably anterior to the Brough Stone, gives a good idea of the inscriptions on Greek funereal monuments, and has certain features in common with the epitaph to *Hermes*:—

Τειμόθεος Δασείος χαῖρε.

Τειμόθεος, ὁ Πάτρας ὄσιος φῶς, παῖς δὲ Δασείος,  
 τρῖς δεκάτας ἐτέων τερματίσας ἔθaves·  
 ἄ τάλαν, οἰκτεῖρω σε πολυκλαύστῳ ἐπὶ τύμβῳ,  
 νῦν δὲ σὺν ἠρώων χώρον ἔχοις φθίμενος.

In this epitaph, as well as in the Brough Stone, there are errors in the cutting. Thus, in line 2, δεκάτας is written for δεκάδας; in line 4, ἠνν is written for νν.

A fragment of sculpture above the epitaph shows a bas-relief of a figure on horseback, supposed to have some peculiar reference to the ancient Cimmerian Bosphorus; but to me it seems more probable that the stone was the monument of a horse-soldier or officer of cavalry.

<sup>1</sup> See *C. I. Gr.*, 2127; Kaibel, *Epigr. Græc.*, 539.































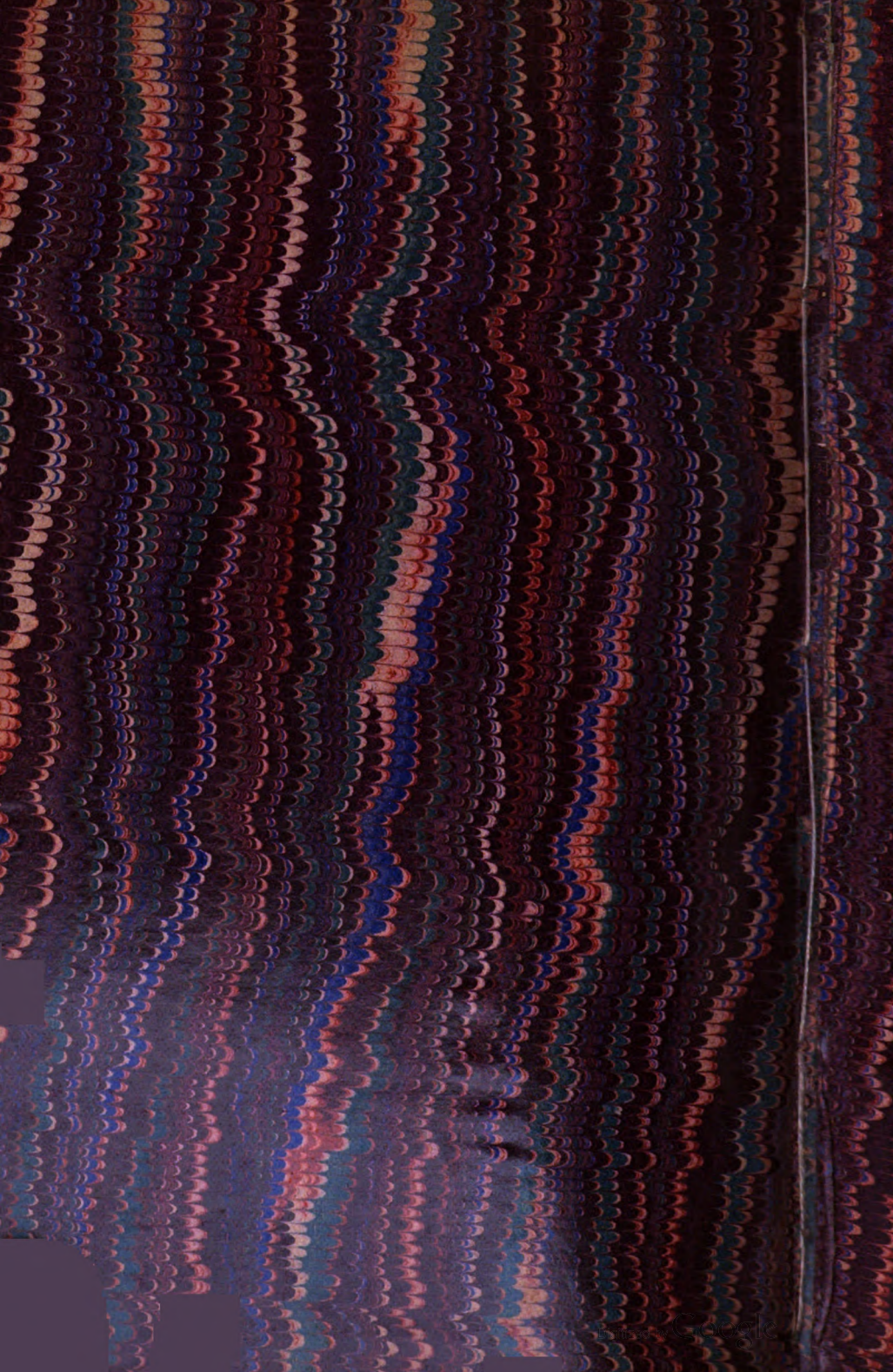


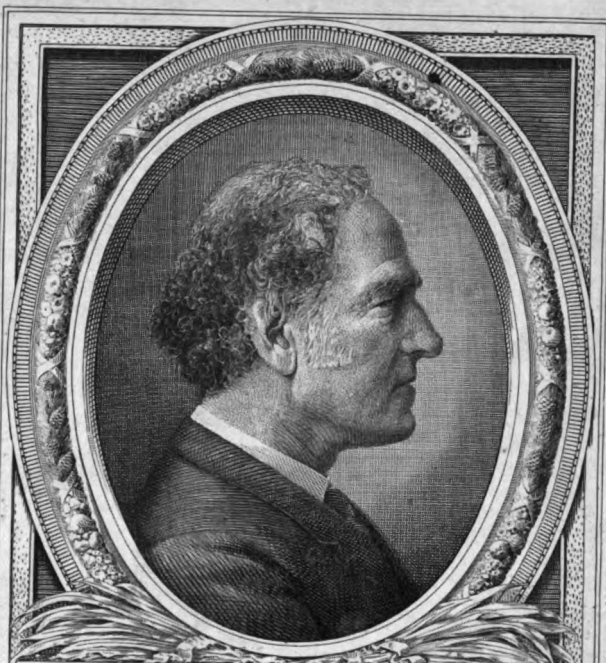


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